

Our Cover

Is a Chinese child of the better class. Thousands of children as appealing as this one are starving today in China's famine area; what love and a little care have done for this child is possible with them.

Reduced Rates to Washington Conventions

The Railroad Passenger Associations in the United States and Canada have granted reduced rates to the International Convention of Disciples of Christ and to the World Convention of Churches of Christ, meeting in Washington, D. C., October 14-23, 1930. The following reductions have been made:-

For short limit ticket—fare and one-half for the round trip.

For thirty day limit ticket—fare and three-fifths for the round trip.

Both reduced fares are granted on the round trip identification certificate plan.

The selling dates for the fare and one-half tickets will be October 11-14, and October 17-19, with final return limit October 29th, except as follows:-

Oklahoma, Texas, Colorado (except Julesburg), and Alberta, Canada—selling dates October 10-13, and October 16-18, final return limit, October 30th.

Montana, Southern Idaho, Arizona, British Columbia, Nevada, Northern Idaho, Oregon (except via California), Washington—selling dates October 9-12, and October 15-17, with final return limit, November 5, except that the final return limit on tickets purchased on Montana, and Southern Idaho will be October 31.

California—October 8-11, and October 14-16, final return limit November 5.

Oregon (via California), October 7-11, and October 13-15, final return limit November 5.

Selling dates for the fare and three-fifths tickets will be the same as above but the final return limit will be thirty days in addition to date of sale. While the basis of one and three-fifths fare is slightly higher than the one and one-half fare basis, undoubtedly many delegates will desire to avail themselves of the opportunity of obtaining the much longer limit of thirty days by paying the slight difference in fare. To obtain either reduced rate an identification certificate must be obtained from the undersigned and presented to ticket agent at which time purchaser should indicate to ticket agent which ticket is desired—namely, whether ticket at one and one-half fare with short limit, or ticket at one and three-fifths fare with limit of thirty days from date of sale. Necessary identification certificates will be sent by the undersigned upon receipt of request for same, accompanied by self-addressed stamped envelope. *Delegates must have the certificate to secure the reduced rates.*

H. B. Holloway,
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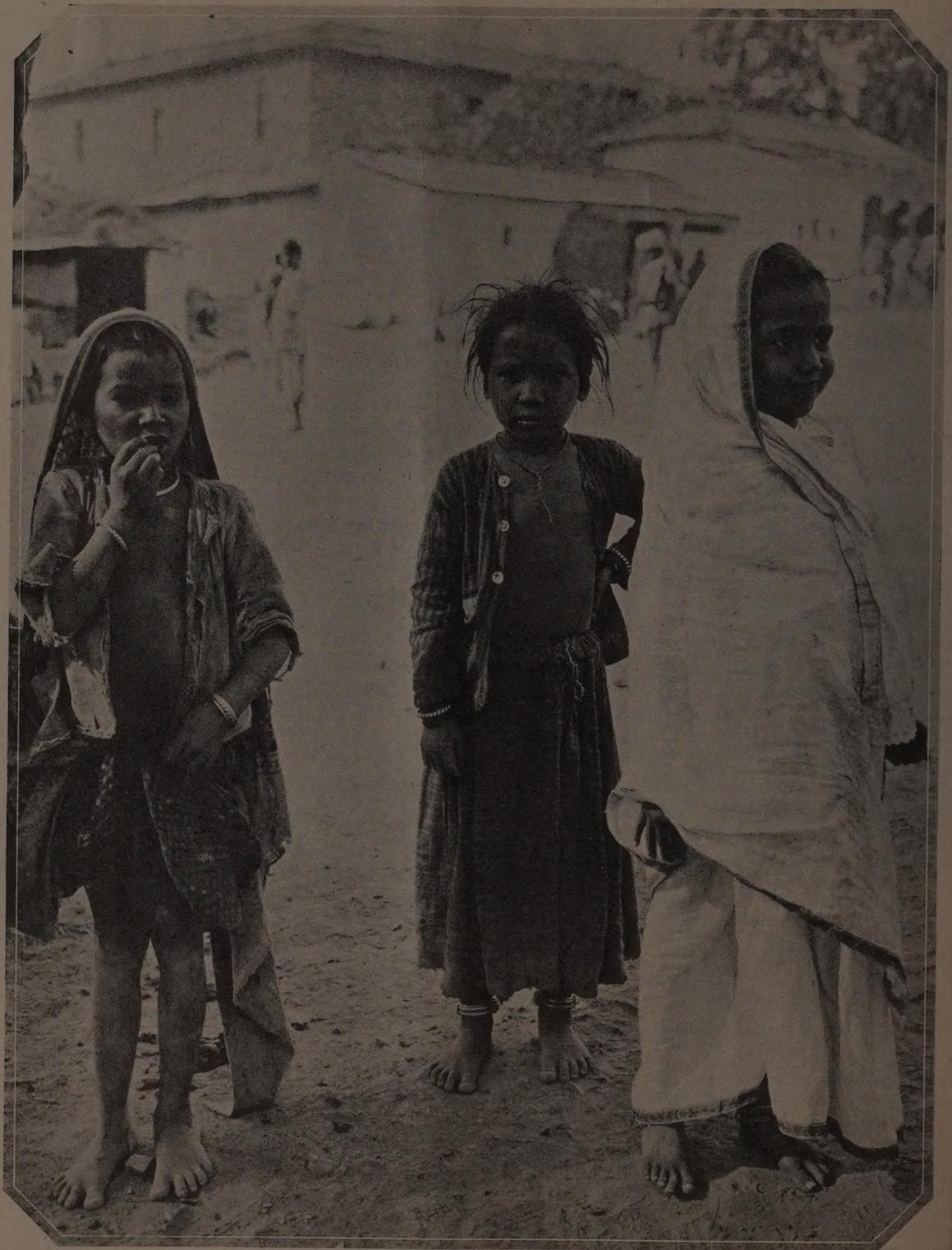
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Evidences of the Power of Christianity in India

The clothing is not the only distinguishing mark between the Christian and the non-Christian children—note the facial expression

WORLD CALL



Some of the youngest children in our orphanage at Batang, Tibet

VOLUME XII

JUNE, 1930

NUMBER 6

Buried Tracks

HAS religion lost its punch? Is it, in popular parlance, a washout? Are the teachings that have given direction and meaning to life, determined its values, invested it with some degree of significance—are they nothing more than clanging cymbals? Have men across the ages been the victims of a gigantic hoax, and is this generation the first to discover it?

There is no gainsaying the fact that religion is being scrutinized more critically or ignored more completely by the world today than it has since it first rolled across the pages of history. Yet still the basic principle of civilization is spirituality, and still men reach out after something beyond their human grasp. It is a curious picture that confronts us. On the one hand are men bewildered spiritually and hungry for guidance, yet accusing the church openly of answering their cry for bread with a stone, while on the other hand the church is frantically endeavoring to serve, experimenting with all avenues of approach through which the Spirit of God might flow into the hearts of his children. There is a tremendous unseen barrier blocking the way. Something has covered the tracts that lead from the heart of God to the hearts of men. Not only the religious world but men in the secular walks of life are sensing it. "Religion cannot live by architecture or by decoration or by bookkeeping," says *Harper's Magazine*, "nor yet by prohibitions and rules of conduct and legislation. It cannot live even by oratory unless the orator has something effectual to put across and can convey it. It must live by spirit, by something more to come through its speakers than is in themselves. And it must be judged by its fruits."

Judged by its fruits, religion is a power dynamic beyond our human conceptions. Religion can change lives. Nothing else can. Education can veneer them, culture can shape them, but only religion, the presence of God in the heart, can change a criminal into a respectable citizen. Some may call it therapeutics and psychiatry; we call it God.

NOWHERE is this fact more graphically demonstrated than on our foreign mission fields. Here we see the spirit of God, stripped of all theological trappings, working on virgin soil. We see instance after instance of lives completely changed, made new, by the power of his presence. Can a miracle like that happen through a power that is a washout, through a force that has lost its punch? And the missionary enterprise that makes such miracles possible is one of the primary elements in Christ's plan for making religion effective. The whole thing was not thought out around a conference table in St. Louis or in Indianapolis. It was asked of us all nineteen hundred years ago. It is part and parcel of the religion of our hearts, and we cannot help but support it in proportion to the amount of Christ's spirit we possess.

Obviously, the trouble is not that religion, even in the minds of its most severe critics, is a washout, but that theology has watered it until it has seemed to many to have lost its punch. Truly the hour has come to make great pronouncements regarding the Christian message in the world today. Its vitality and its power were never more desperately needed, and never before would men, surfeited with materialism, as readily give up their fish nets and follow.

What Is Children's Day?

CHILDREN'S DAY is more of an institution than a day. Designed originally to build into the hearts of our children a desire to share their pennies with children across the sea, it today sets a child in the midst of the whole church that all may have the joy of sharing not only with the child but with the man he will become.

Yet just as this child represents all children, so every day should be Children's Day, because all children, and especially those afar, are hungry every day for food, for knowledge, for love. And every day our children and ourselves need a daily exercise of love in doing something toward the feeding, teaching and cheering of others.

Years ago the Wise-men and the shepherds, as well as Herod, were looking for the infant Jesus. Thus Love and Greed are ever seeking the child; Love to build him up into the perfect man, and Greed to bend him to its vicious ends. So powerful are the forces of evil, and so insidiously do they appeal to our human instincts, that Love's chief chance lies in its early start.

Although Children's Day itself comes on the first Sunday in June, the institution of Children's Day runs on through the year, influencing all lives it touches, companioning with the missionaries, God's rarest souls, and basking in the fields of childhood, where perpetual youth is renewed.

Youth Gets Ready to Take the Reins

ALL over the country discussion groups of young people are being held in local churches preparing for the Third Youth Convention of Disciples of Christ which will be held in Washington, D. C., this fall paralleling three days of the adult conventions. October 15-19 are the dates.

The theme for the gathering this year is "Sharing World Highways With Jesus," the discussions centering about four specific topics: the highway of economic justice, the highway of racial brotherhood, the highway of world peace and the highway of Christian unity. Groups in local churches are studying one or more of these topics, as only delegates from groups which have devoted an hour a week for six weeks to the study will be allowed the privilege of speaking on that topic at the convention. In this way it is expected delegates will represent in an adequate manner the consensus of opinion of the young people of the church from which they come. A comprehensive discussion outline booklet has been prepared which is being sent at a minimum charge to all groups wishing guidance in preparing for participation in the discussions at Washington.

It is a healthy and hopeful outlook for the future when young people take it upon themselves to probe into the foundations upon which a Christian civilization is built. That we are still a long way from

economic justice, from racial brotherhood, from world peace and from Christian unity, is a fact beyond dispute. Yet these are the corner stones in the foundation of our Christian civilization. If that civilization seems to sometimes sway in the winds of time, if it seems to totter, obviously something is weak in its foundation, somewhere there is a stone that needs to be refashioned.

No one is expecting that out of the Washington gathering of youth will come any great pronouncements for the remaking of the world. No one is anticipating an immediate revolution in our social order as a result of their inquiries. The great transformation toward which they will direct their thoughts will come slowly and gradually, growing into the habit of life of their children and accepted by their children's children as a matter of course, and it will come as a result of just such steady, persistent molding of mind and heart as will take place at the Washington Youth Convention.

In previous years the Youth Convention has maintained a relation to the department of religious education of the United Christian Missionary Society. Because of cuts in the budget of the United Society, it became necessary this year for the gathering to become self-supporting, and this responsibility the young people cheerfully assumed. A joint committee was formed, representing the central committee of the Youth Convention and the International Convention, which has in charge the direction of the program, and which will also select an adult adviser for the meeting. Robert Burns of Maryville, Missouri, is the able president of the convention and Miss Grace Holloway of Indianapolis, is the secretary.

Dr. Mackenzie Retires

THE retirement of Dr. William Douglas Mackenzie as president of the Hartford Seminary Foundation, Hartford, Connecticut, after a notable administration of twenty-six years, has recently been announced by the Board of Trustees. Coincident with the announcement comes news of the election of Dr. Robbins W. Barstow, pastor of the First Congregational Church at Madison, Wisconsin, as his successor.

The removal of the College of Missions of the Disciples of Christ to Hartford in 1927 carried the interest of our missionary-minded brotherhood to that institution where the splendid work of training missionary candidates, the work to which our College of Missions was committed, has received primary consideration since its establishment in 1834. With the rest of the religious world, our people rejoice in the contribution of Dr. Mackenzie across the years as the institution over which he has presided has grown in size and expanded in influence, and look forward with confidence to the coming of Dr. Barstow as an able and experienced leader and administrator.

Our Anonymous Contributor

SEVERAL years ago WORLD CALL ran a series of articles entitled "Epistles to the Churches" by—simply—"a missionary on the field." The articles were intensely spiritual, if such an adverb can be considered applicable to a word that has too long connoted mild piety. The articles were the outpouring of a soul that walked hand in hand with God. They led their readers to new heights to behold fresh visions; they swept like a cleansing wind through dimmed souls, leaving spirits clean, not like newly scoured pots and pans, but like woods and streams. They rediscovered the "lost radiance" of Christianity, and made vivid the promise, "My joy may be in you." Between the lines one could detect the intimate companionship with God which the writer made as ordinary as his friendship with his fellow-workers, and which was so much a part of his life that missionary service was as natural as breathing. Many inquiries came concerning the authorship but we respected the wish of the missionary that his identity be kept undisclosed.

Now comes another article from the same pen bringing us a new and desperately-needed interpretation of the Christian life of which we speak so glibly and live so casually. It is very rarely that WORLD CALL calls special attention to any one of its articles, but so acutely does the world need the exquisite and high note here sounded, that we cannot refrain from commending it for your meditative consideration. (See page 10.)

Christian Unity on Home Mission Field

FOR some years, two groups of Japanese Christians have been occupying practically the same field in Berkeley, California. One group has been assisted by the United Christian Missionary Society of Disciples of Christ, and the other by the Home Missions Society of the Methodist Episcopal Church. These groups have been considering union for some time, and recently took the situation in hand and formed what they call "The Japanese Christian Community Church." It is a self-supporting, self-directing, indigenous congregation of disciples. This new organization disavows any denominational loyalty, but doubtless its polity will be to have fellowship with the boards that have aided it in order that the members might find a way of expressing continued interest in Christ's work around the world.

This united church is now entirely self-supporting, maintaining a full-time pastor, renting two buildings, and raising \$225 per month for self-support. In becoming self-supporting, missionary grants totaling \$152 per month are no longer needed, and may be diverted to other needy fields.

The Church Sails On!

THE statistics on church membership, as prepared by Dr. H. K. Carroll each year for the *Christian Herald*, are always worthy of study and interpretation. This year it is interesting to note that again the Disciples of Christ have the largest percentage of gain in proportion to their membership of any of the religious bodies of one million or more members. Although taken all in all, there is less proportionate gain, according to Dr. Carroll, than the year before which showed an abnormal increase, the 300,000 gain of this year (1929) represents something like a return to normal.

"One thing stands out unmistakably," Dr. Carroll says, writing in the *Christian Herald*, "the church is not dying, as some cynics would have us believe. And if it is losing its hold on the people, there is nothing in these statistics to show it. During a year when business receded, when many publications lost circulation, when the membership of hundreds of civil and social organizations dropped notably, it would have been an achievement for the religious bodies merely to hold their own. But they have done better—they have gained, made one of the most remarkable gains, all things considered, since the days before the Great War."

Single Denominations	Communicants	Gains
Roman Catholic	17,173,147	77,303
Methodist Episcopal	4,589,664	d24,433
Southern Baptist	3,770,645	64,769
American Miss. Convention	117,858	----
National Baptist (Col.) (no returns lately)	3,515,542	----
Methodist Episcopal Church, South	2,594,038	13,153
Presbyterian U. S. A.	1,959,006	40,032
Disciples of Christ	1,573,245	34,553
Northern Baptist	1,404,685	d15,193
Protestant Episcopal	1,237,695	22,312
Congregational (1928)	939,130	10,572
United Lutheran (no returns lately)	924,393	9,998
African Meth. Episcopal (no returns lately)	781,692	----
Missouri Lutheran	696,965	40,535
Latter-Day Saints (Utah)	596,108	9,473
African Methodist Episcopal, Zion (no returns lately)	500,000	----
Presbyterian in U. S. (Southern)	455,988	9,331
Churches of Christ (Conserv.) (Census, 1926)	433,714	----
United Brethren in Christ	399,073	d3,119
Reformed in U. S.	355,093	d1,000
Colored Methodist Episcopal	347,911	9,140
Norwegian Lutheran	306,638	4,406
Evangelical Synod of N. A.	251,702	d35,413
Greek (Hellenic) Orthodox	289,000	4,000
Lutheran Augustana Synod	228,818	3,784
Evangelical Church	212,886	215
Russian Orthodox	182,000	d18,000
Methodist Protestant	195,460	----
United Presbyterian	178,131	3,056
Ohio Lutheran Synod	166,521	3,985
Reformed in America	159,662	3,573
Wisconsin Lutheran Synod	153,506	----
Iowa Lutheran Synod	150,683	252

d—decrease.



Why We Are Missionaries



By E. STANLEY JONES

ONE of the first things that impels us as missionaries is a basic belief in men. The missionary enterprise believes in people, apart from race, birth and color. It says there are no permanently inferior peoples. There are undeveloped races, but there are untold possibilities in every human personality. A Negro preacher to the American Indians laid the foundation of the missionary work of the Methodist Church. A Mohammedan looked at some of the outcasts of India who had been lifted out of their lowly condition by Christian missionaries and said, "Here you have turned animals into men." There is possibility in every person no matter how humble his present state.

We believe that each nation has something to contribute to the life of the human race. It would be a poor thing indeed for us to try to Anglo-Saxonize the world. It takes many instruments to make up a symphony; and many peoples to make a harmonious world. There are no mere giving nations and no mere receiving nations any more.

All must be giving, all receiving. We expect to get back from the East as much as and more than we give.

As we believe in the people of the world we

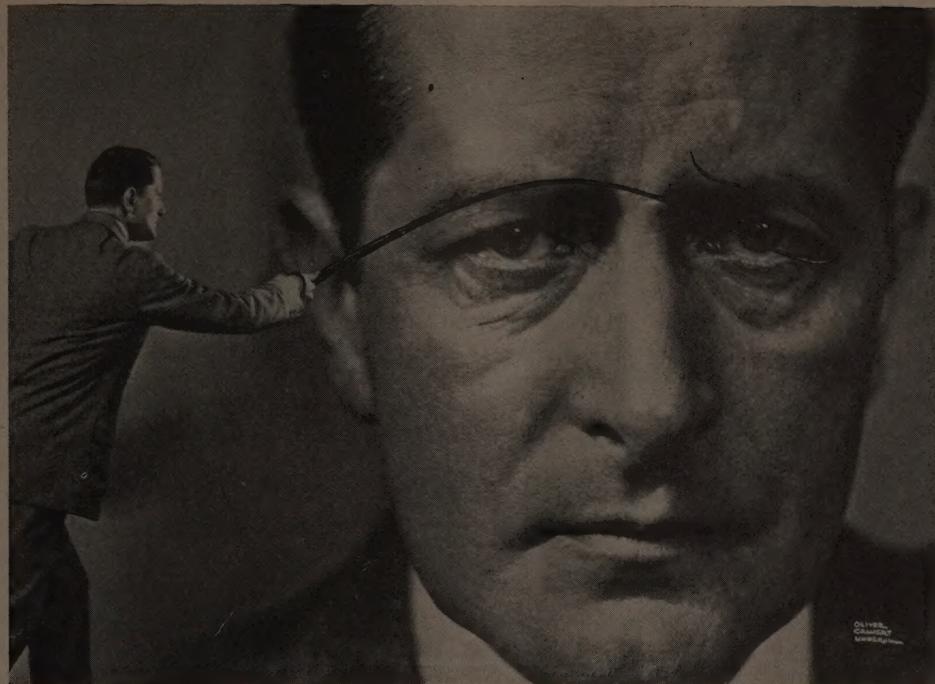
want them to develop economically, politically, socially and morally. We do not believe the non-Christian faiths can produce this development. No nation can rise higher than its inmost thinking; no nation can be lifted until you lift the ideals that paralyze the life.

I HAVE looked into the soul of the East; I have let the non-Christian speak at his highest and best, and I have come to the conclusion that these faiths are bankrupt. But they have very great assets; one can still have assets and be bankrupt. They have not sufficient resources to pay off the obligations they owe to their devotees. Every economic and social evil in the East is rooted in religion, and you cannot raise the people in other realms until you change the religions.

Christ in life is inescapable. An Indian said, "Begin at India and her needs and you come out at the place of Christ." The modern man knows he must be religious after the mind of Christ or not be religious at all.

Everything is changing and being modified in the East. "All our customs are in the cooking pot," as an Indian said. Everything is changing except Christ. He stands unmodified forcing modification upon everything.





—Courtesy Advertising and Selling.

Facts that Strike Between the Eyes

The Situation that Confronts Us in Our Foreign Missionary Work

By ALEXANDER PAUL

FOR more than forty years the Disciples of Christ have been carrying on work in the Orient where nine hundred millions of people live. Our missionaries have gone out in good faith, believing our churches and brotherhood were backing them. They, following the example of the early church, "went everywhere preaching the word." In other words, taking Christ. They opened stations and out-stations. They organized little groups of Christians into churches. They opened schools, hospitals and orphanages. In short, they took the command of their Lord seriously and went to the uttermost parts of the earth, and were successful beyond the highest hopes of the most zealous.

Today after years of planting, when they should be reaping a full harvest, they and our faithful oriental workers are handicapped because of the lack of funds. They cannot prosecute their carefully worked-out programs for an intensive evangelization of millions of people, even where we are the only Protestant communion at work. A score of instances could be cited to show how the work to which we have committed ourselves is being alarmingly hindered because of the drastic cuts which have had to be made in the working budget.

I was in Japan last year for four months. In all our districts we held conferences for the purpose of working out a program for the Pentecostal period. The missionaries and nationals together had spent much time in drawing up a schedule which would cover hundreds of towns and villages which are still without a church or a group of followers of Christ. I left Japan in August cheered by what had been accomplished. After a period of five months I returned to face disheartened groups because of the word which had come from America to the effect that their working budget could not only not be augmented to meet this great evangelistic challenge, but their already meager budget would have to be cut.

I wish you could have sat with the general committee of our Japan mission through the three days in which they agonized over what could be done to meet the cut and do the least damage to the work. Every piece of work was scrutinized, missionaries gave up having language teachers and writers, they cut out work they had planned, they sacrificed vacation allowances, house repairs, and other things, being determined, together with our Japanese workers, to protect the Pentecostal program, but without avail. After everything had been reduced and cut which

could be cut, they were still short of meeting the reductions in the budget, and the Pentecostal aim had to be narrowed, with much of the territory outlined to be evangelized given up, temporarily at least. Can't you see what this means to the morale and enthusiasm of our Japan mission?

In China the situation was even more acute. For two years civil wars had been raging in the districts where we are working. Our missionaries had to leave temporarily. Some were gone for one year, others for two years. In the meantime, our Chinese workers and Christians saved most of our property, often at the risk of their own lives. Many of the Christians had to flee to the hills and hiding places to escape the swords of the robbers, anti-Christian Communistic troops and bandits. Many more had lost practically all their belongings. Can you imagine the bewilderment of our missionaries and Chinese Christians when, after they had been pleading for an increase in their budget in order to meet the devastations which had been wrought by the anti-Christian forces, they were told they could not have an increase but would have to take a cut in their present budget?

Let me relate an experience I had which will remain with me as long as I live. Luchowfu is our most inland station. It is dear to me because I went there as a missionary thirty-three years ago. Perhaps you will remember reading of the harrowing experiences our missionaries had in making their escape from that city in 1927. In that party there were five children, six women and two men. The world will never know what they suffered in that ten-day trip before they reached safety. In a little more than a year's time three of the young women missionaries had returned to that warstricken, bandit-ridden city. I went there to see conditions and our work in September of last year. The night I reached the city war had been declared and the troops marching against the city were within one mile of the gates. Crops had been a complete failure. The wells were dry. Typhoid and dysentery were raging. The city was overrun with troops, and the country with armed bandits. I discussed the terrible situation with these young women, pointed out the awful risk they were running in remaining, and suggested their leaving. I will never forget the calm answer, "Never again shall we leave our Chinese women and girls who need us." Then they added, "It is not our

safety that is worrying us, but the fact that, because of the drastic cut in our budget, we have had to close our high school department and send a score of our girls away in spite of the entreaties of their parents that we keep them." These girls who had been in the school for several years, some of them Christians, were shut out of the only Christian girls school among a million people and compelled to go to a non-Christian school. Is it any wonder that the agony of having to take such a step far outweighs the thought of their own danger? While there, and again in Nanking, some of the fathers of these girls pleaded with me to do something to save the school. I left that city drawn closer to Christ because of the devotion of these women missionaries, but saddened because of the failure of his followers in our privileged land here at home to support his work where it is so terribly needed. Not only did the school suffer, but our whole evangelistic program in China had to be curtailed and weakened. "When they ask for bread, shall we give them a stone?" Yes, that is what we have done.

Word had come to me of the cut that would have to be made in the work of the Philippine Islands. A cable had also come from the mission asking me to get there as soon as possible to help them meet the problem. Here again for several days we agonized over how the cut could be met. The most effective piece of work we have done in the Philippines has

been the training of nurses. In the two northern provinces where we are located, ours had been the only hospitals of any kind until three or four years ago. We have trained nurses who have gone to many places, not only to nurse, but to carry Christ to needy people. We have never equipped these nurses' schools properly; have never had a budget to do the work adequately, and when the government set its standard recently we saw that we could not meet it. We made an appeal to the local officials, and they graciously allowed us a term of three years in which to meet their standards. But when



Filipino children in the northern districts where we are the only Protestant communion attempting to do work

the budget cut came, the missionaries saw it was hopeless, and today we are being compelled to close both nurses' schools. A week ago I received a letter from Dr. C. L. Pickett, written on his way back to the Philippines, in which he says: "Mrs. Pickett and I gave more than twenty years of our lives in hospital work and the training of nurses, and it breaks my heart to see the nurses' schools closed."

In our northern districts there are thousands of pagans living in the hills. We are the only Protestant communion attempting to do work among them in these special districts. While I was there in December representatives of these people came to plead with us to send them missionaries. They said, "The Roman Catholics say to us if we promise never to go near the Protestants they will furnish us schools and build us churches, but," they added, "we want you to come." In answer we had to say, "Our budget has been cut. We cannot accept your challenge."

What of the future? Let us face the facts. In Japan the average length of service of the present missionary staff is eleven years. In China, six and three-quarters years. In the Philippine Islands, four years. The tragedy does not stop there. We are not only losing our missionaries, but our well-trained nationals as well. Without equipment and a budget we cannot hope to conserve our work and keep our workers. Our National leaders are underpaid and poorly housed. Our missionaries are actually suffering. I know a score or more who are in debt in spite of having drawn on their life insurance policies. I visited in homes where the families were living on native food and in one case the doctor forbade it because of the undermining of the health of the children in the home. These people could not get fresh

milk and could not afford to buy canned milk. Another family told me they had to ask \$300 of their parents to help them get out of debt.

The children of missionaries are not going out as missionaries because they have been too close to what their parents have gone through. The young people in our churches, schools and colleges have no missionary passion because we have no challenge to present to them. We dare not challenge them to take Christ to the uttermost parts of the earth, when we know we cannot send them and keep them. The opportunities and needs were never greater. The problem is one every church should fairly face.

It is because of these necessities, which in reality are opportunities, we are facing in all our mission fields and because the work can only be carried on if funds are forthcoming that the special appeal of Pentecostal Sharing is being made. The response will determine our ability to relieve some of these distressing sacrifices, but with that alone we cannot be satisfied. We must advance the work. The peoples of the world are waiting for an authoritative word from the Christian nations. The revolutions in India and China are but symptoms of the restless heart of the world which can never be satisfied until God, through Christ, breaks through in all his unutterable glory as the father of men.



Second generation Christian students in our Chinese Girls' School, Nanking, China

The Christian Life

A Participation, Not an Imitation

By THE AUTHOR OF THE EPISTLES TO THE CHURCHES

THOMAS à KEMPIS' *Imitation of Christ*, which accompanies the Bible into almost all lands and all languages, is no doubt responsible in no small measure for a widespread misconception as regards the basic principles which govern the Christian life. Nothing could be more false to the spirit and underlaying principle of all New Testament doctrine than the idea, so prevalent, that the Christian life is an imitation.

The Christian life is not an imitation—it is a participation. The difference is infinite. If I were to attempt to imitate an eagle by jumping from some skyscraper in an effort to fly, my folly would most certainly bring me to a pitiful end. However, if somehow I could partake of bird life and grow wings, and be altogether immersed in bird-nature, flying would no doubt be as easy and as normal a function as breathing. For me to attempt to imitate Christ the Lord, relying upon my own natural resources and strength, would most certainly prove no less futile. However, if the Savior were to take me into vital union with himself, nullifying the force of nature and causing me to participate in his divine nature, imitation would no longer be a factor in the case. I would naturally walk as Jesus walked, feel as he felt, and do as he did. Now that is just what takes place whenever the true principles of Christian living operate.

Or, to vary a little our figure, let us picture a wretched beggar sprawling by the gate of a beautiful temple. The beggar conceives the idea of imitating a certain wealthy nobleman who daily drives by the temple in his magnificent car. How splendid! Yes, and how ridiculous! Mr. Allrags, to give our beggar friend a name, is not without some idea as to how a millionaire ought to act. He has had before him a worthy pattern. Nor is he without courage. He throws away his crutch. He arises. He struggles. He falls. It is no use. He realizes that his rags and his misery, his pain and his shame are too much for him.

But suppose our friend the millionaire, finding himself lonely and childless, should decide to take Mr. Allrags to his palace and make him his very own son. Rags and shame and filth and wretchedness speedily give way to wealth and joy and opulence. This once beggar's ludicrous imitation, which could never have altered his misery, has become a glorious participation, which makes it as easy for him to act rich and to be rich as for the millionaire himself.

There are many Christians who, in spite of all their efforts to imitate Christ, are painfully and shamefully aware of their spiritual rags. The beast has been glossed over with affectations of humility and piety. They are playing a rôle no more in keeping with their true selves than was Mr. Allrags' gestures with his true status. Secretly they realize that all their efforts to imitate Christ have brought them to the brink of despair. And the sooner, of course, it brings them there the better. Paul had to bring there. Did he not cry, "O wretched man that I am! who will deliver me from the body of this death?" Paul, I repeat, had to be brought there before he could enter into the glorious experiences of deepest communion with Christ. He had to come to self-despair before he would give up all thoughts of imitation and just let Christ be all in all to him, in a blessed participation in the Divine Nature.

The Christian life is not an imitation. God's purposes as regards the Christian are infinitely higher. We are co-heirs with Christ—the participants of his glory and power. He is the vine, we are the branches. We are made partakers of Christ. We have been grafted into the Trunk of the Eternal Godhead. Our life is to flow in a steady stream from the fountain of Eternal Life, which is Christ.

II

HOWEVER, the abundant life can only be ours if we are willing to abide by all that which a true participation in Christ must necessarily involve. First we look to the Cross as the grounds of our forgiveness. Then, if we will but look again with keener and more earnest gaze, we will discover that not only did Christ die for the sinner—the sinner also died in him.

Is it not written?—"This we know—that our old self was nailed to the Cross with him, in order that our sinful nature might be deprived of its power" (Rom. 6:6, Weymouth). "And do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?" (Rom. 6:3, Weymouth.) "I am crucified with Christ . . ." (Gal. 2:20).

Participation in Christ must mean just that; and it must mean that before it can bring power, and fullness of joy, and life abundant in the spirit. We have sought to evade the Cross, thinking that a full participation in the glorious benefits of Pentecost would be

possible without first coming to the place called Calvary. The Scriptures hold forth no such promise. If we will not suffer with Christ neither shall we reign with him.

We are not called to an imitation of Christ. That sort of thing without first a deep participation in his death could only result in a sham humility and a mock piety. We are to take our place with the Savior in his death that the body of sin may be completely put out of business, if I may use such an expression. It is not my effort alone that is going to overcome the hundred-headed monster. It is my reckoning myself dead to sin and alive unto God through Jesus Christ, that is going to insure victory and make me an overcomer in the fullest sense of the word.

God does not bid you merely tame sin and by a superficial imitation of Christ pretend to be good. That kind of Christianity is counterfeit. What God does expect you to do is to say Amen to the Cross. You are to see yourself there with Christ dead to sin. You are to take your stand with him in co-crucifixion—by faith taking the position which God assigns unto you. God says that in Christ you died to sin. Believe that what God says is true. You are to participate, vitally, actually, constantly in Christ's death—you are to say, how shall I who am dead to sin live any longer therein? Once you learn to put the Christ of the Cross between you and sin, you become more than conqueror; "terrible as an army with banners," in that which has to do with sin.

We never get anywhere in the Christian life until we get under the knife of the Cross. "Now those who belong to Christ Jesus have crucified their lower nature with its passions and appetites."

III

LET no one imagine that I am preaching a dead Christ. Yea, verily, he arose. And we arose in him. The Cross simply makes way for life.

"God who is rich in mercy . . . hath quickened us together with Christ . . . and hath raised us up together."

We are told that the same power which wrought in Christ when he was raised from the dead and was set at the right hand of God in heavenly places far above

all principality and power and might and dominion, worketh in us.

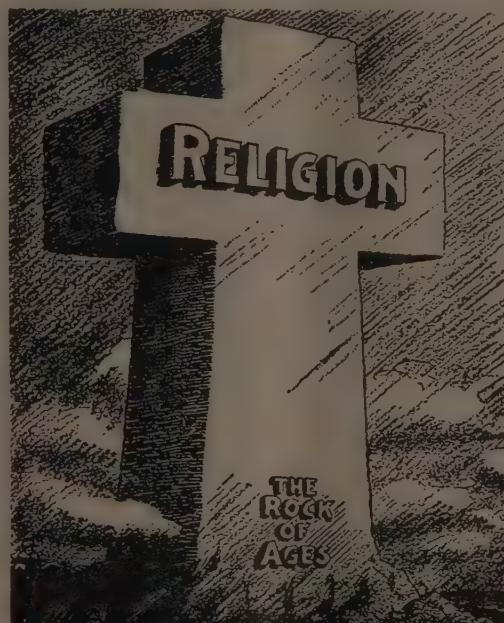
How easy it becomes to walk as Jesus walked—to have that mind which was in Christ—to live a victorious Christian life, once we grasp this simple principle of utter identification with Christ. We participate in his resurrection. How can we be anything else but rich in spirit, victorious over sin, dynamically good, with the Risen Christ as our life and the spirit of the Resurrection surcharging our being? Our cup must run over. Rivers of living water must flow from our innermost being. Once the Cross has put an end to the self-life—and the application of the knife of the Cross is constantly needed or else the flesh will reinstate itself and overcome the spirit—once, I repeat the Cross has put an end to the self-life, Divine life will as naturally flow into us and out to others, rivers of it, as will operate any other natural phenomenon which is governed by Law.

IV

FINALLY, our participation in Christ goes even beyond the Resurrection. Paul teaches that we have been made to sit with Christ in Heavenly places (Eph. 2:6). The Master has a similar word for Christians in Revelation 3:21, "To him that overcometh will I grant to sit with me in my Throne. . . ." In Romans 5:17, we read that they who "receive abundance of grace . . . shall reign in life by one, Jesus Christ."

It quite takes one's breath, indeed it staggers one, this idea of the Christian's participation in the Savior's ascension, but such are the plain teachings of the Scriptures, and an inevitable consequence of the preceding steps. All that came to Christ as Representative Man and the Divine Head of the Church which is his body, must, from the very nature of the case, be pledged to every member of that body, and is held in divine trust to be made effective in the believer's experience upon the exercise of true faith.

A series of articles by Dr. George B. Peck dealing with what the author calls Throne-Life, have appeared recently in *The Overcomer*, a London periodical, in which this phase of the Christian life is most graphically set forth. Christians need constantly to bear in mind that they are the partakers of Christ; that when the Head of the Church ascended into



—From the Los Angeles Times.

When Bolshevism is Forgotten

heaven, his body, made up of all true believers, potentially ascended with its head; and that this place in the heavenlies with Christ is the place assigned to every true believer. As to our spirits, we are to be with our Lord and Savior in the heavenlies. I do not mean by that, after death. I mean actually with Christ now in this present order of things. Paul teaches that the life of the believer is hid with Christ in God. And so it is, if by faith he embraces and works out in experiences that which is his by an inalienable right—a right sealed by the blood of the Everlasting Covenant.

Little wonder that the Apostle to the Gentiles writing to the Colossians in a moment of rapt and sublime enthusiasm cries out: . . . “the riches of the glory of

this mystery . . . Christ in you the hope of glory.” We cannot but add our voices to the refrain and cry, “Blessed be the name of him, of whose Divine Life we have been made the partakers—Oh, the riches of the glory of this mystery, Christ in us, the hope of glory.” Verily we do not seek to imitate him—we are the participants of his very Life. In him we died (our self crucified with him). In him we arose to walk in newness of life. With him we ascended into heaven, as to our spirits, joined to the Lord, which makes us actual inhabitants of heaven long before fully making our abode with him who is King of Kings, to whom be praise and dominion and glory for ever and ever.

Apropos of Bowing

By LOIS ANNA ELY

Young China is not bowing very low!

Kwan Yin, pre-eminent to all the gods,
To Buddha's self, if one looks at the hearts
Of those who burn their incense at her shrines;
Kwan Yin, the merciful, compassionate
Goddess who folds a child within her arms,
So like the Virgin Mary with the Christ;
Kwan Yin has had a birthday!
To her temple all day poured a steady
Stream of devotees to light their sticks of
Incense at her sacred lamps, then bear them
Reverently home, for incense if thus
Lighted purifies the meanest hovel.
My friends went:

Father, mother, boys, and girls.
I asked about the worship of the day.
They painted me a picture full of joy:
A temple gay with lanterns and red scrolls,
With large red candles and the curling smoke
Of incense forming dragons in the air;
I saw the constant stream of devotees
Prostrate themselves before their patroness,
Lay on her altars gifts of flowers and food.
I asked them if their family kowtowed, too.
The sisters answered, “Mother did.”

“And you!”

Their younger brother interposed, “You bowed
Down, too.”

A warm flush of confusion swept
Each sister's face. Then candor won.

“We did,”

The eldest sister said. Her offhand phrase
Epitomized the worship of her day.
“We did bow down.” Abashed she blushed again.
“We bowed, but we did not bow very low.”

Young China is not bowing very low!

Nantungchow, China.



The street entrance to the church and boys' school compound at South Gate, Nanking, showing the inscription in Chinese characters of "Christian Church." Standing in the doorway are, left to right, Mr. Shao, director of religious education, Mr. Hsia, pastor, and Mr. Tsu, personal worker in homes and shops.

Looming Large in our Program of Advance in Evangelistic Work at South Gate, Nanking, China, Is

A Building for Men

By EDNA WHIPPLE GISH

"HE THAT putteth his hand to the plow and looketh back is not worthy of me" are words which Christian workers in China have had to remind themselves of during the last few years. Into the slow-moving, self-content of the old China a cyclone of modern materialism has entered. China is making a new nation, with new hopes and new ideals. She is not unwilling to receive Christ and act upon his principles, but she must see that they meet life. She needs to be shown that only Christ can give the more abundant life for either individual or nation. She has to see how Christianity works in fair play, in clean homes, in a loved and educated childhood and womanhood that she may be led to study Christ.

To lift up Christ before the people of China's capital city is the aim of the South Gate Church. We are within two blocks of the national department of the interior and the headquarters of the National Guard. We are only ten minutes' walk from the city government offices. We are in the heart of the most thickly populated section and on the main business street. Nanking is flourishing. Everything and everybody is on the move.

Our Chinese Christians have not been asleep to these facts. They have been pushing out into larger program, trying to keep Christ and his ideals before the

community. Our women's work has been wonderfully equipped with the Indiana women's Jubilee building, but our men's work has struggled on with the barest equipment, trying to command the respect of the community in a dark, damp, made-over bank building. The main source of light is a skylight which we have to set the buckets under to catch the drip every time it rains. The hearts of our workers have been larger than their means. The proposed building will not only make possible a demonstration of Christianity as it actually works, and command the respect of the community to study it, but will also be like an answer to the faith in us held by these Chinese workers who have pushed on year after year, always hoping for a better building in the future.

There are three workers in our men's evangelistic department: Mr. Hsia, the pastor; Mr. Shao, director of religious education and leader of student work; and Mr. Tsu, personal worker in the homes and shops and leader of classes for inquirers. Besides these there is a young man in charge of the reading and game room. For not one of them is a study or office provided, and they have no such in their homes. The four of them, together with a part-time writer who helps get out church announcements, use one small room. The new

building will make possible proper studies for the preparation of their work and personal conferences.

Our reading room now is noisy and dark, yet in perhaps no other way can men of the student class more easily become interested in the Christian message. They drop in to read the daily paper which few homes have. If they are comfortable they pick up a Christian book and read, and are glad to enter into conversation about it later. Our present game room is visited by many people who enjoy the table tennis, chess, and other games. A lovely, light room in the new building will make possible numberless contacts, and give a healthy attitude toward the church to all who come.

In the new building there will be a quiet room where our Christians can come at any time for prayer or devotional study. There is little privacy in their homes. A guest bedroom will be provided where our workers, coming in from the other stations, can spend the night. A large room is being prepared for the young men, where they can have their Bible class, keep their Chinese orchestra instruments, and have a center for the young people's activities in general. This will also be the room for all small conferences, mid-week prayer meeting, and week-day Bible classes. In the plan is included a standard small-sized gymnasium. Basket ball is a favorite sport of high-school and university students. This will also be a part of our campaign for better health in the community. The gymnasium will become at certain hours a children's playground, room at the side being provided for their toys and books. This is a convertible auditorium with folding chairs which will seat about four hundred. Here many kinds of meetings will be held, including Sunday school, evangelistic preaching, lectures on public health, moral standards in business, and popular education, as well as musical entertainments, daily vacation Bible school, and night schools for children and adults. A flat cement roof will give a refreshing meeting place on summer evenings. All this will be in

an effort to bring the South Gate Community in touch with the more abundant life, which we who have known Christ from childhood take for granted.

In preparation for this better equipment the church through the years has been building up a large constituency. We have at present a Boys' School, going through the ninth grade, with 202 students; a Girls' School, of the same grade, with 267 students; a Women's Half-Day School with 56 students; a Community Welfare Association of 400 members; a Sunday School of 1,000 enrollment; a Young People's Club of 60 members; and many other friends who attend our services and drop in for reading, games or personal conferences. The church has a membership of 321. There were 19 additions last year. We are hoping for a large ingathering during the Pentecost season this year.

We recently held a four-day conference of our Christians on the opening of our work in the "Five-Year Forward Movement." This is a movement in which all the churches in China are uniting for greater consecration among Christians, more sacrificial giving, and more evangelism, with the aim of doubling the membership in five years. Our people are determined to do their best. During the meetings ten families not then having family worship promised to begin, and forty-two responded to the call for deeper consecration in Christian life along five lines, prayer, Bible study, personal work, service and giving.

We already have an auditorium for regular church worship, not as good as we would like, but put up about five years ago mostly from old materials for temporary use, and contributed partly by local people. They want to use it for their church as long as it remains adequate. Rooms in the Boys' School furnish excellent extra Sunday school classrooms. So this new building will complete a splendid plant for service. The funds have been partly provided and we are hoping enough more will come in that we can start the building this summer.

Try This On Your Viewpoint

If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is "Hold the Fort!" forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go!"

If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ.

Resolved: I do believe in greatly increasing the present number of missionaries; therefore I will increase my former offerings to missionary work.



Teaching cooperation in Africa. Separately the sticks are weak; together they are strong

We Cannot Take This Step Alone

The Congo Christian Institute Looks to the Home Base

By HERBERT SMITH

THE next logical step in the development of our mission work in Congo is the proper establishment of a school of higher learning, which shall become, in the near future, an accredited college. But we on the field, in that equatorial region, cannot take that step alone.

There has always been in the African mission something of the spirit that the apostle Paul expressed when he wrote, "I must see Rome also," that is, looking about for the next great need. Our workers have seemed to thrive on the principle of that great pioneer of African missions, David Livingstone, when he wrote "anywhere if it be forward." Our work has gone forward like an onward flowing stream, with no pools of stagnation and no rushing over dangerous cataracts of useless schemes, but a continuous forward movement that carried the whole of the work onward, with the result that the Congo mission has been a blessing to all concerned.

It is a long step from the day when we first sent missionaries out in 1897, to the day when a Congo church group gathered under native leadership to consider African questions of social order. But we have seen both of these happen. It is likewise a long step from the day when the native expected to be paid for taking the white man's "charms" (medicine), to the day when the sons of those same people help run a modern hospital. Yet the two things are not three decades apart.

When our missionaries first set foot in Congo there was not a book in the language. The missionary had

to fall into the age-long custom of the Bantu race and depend on oral speech. Messengers were actual heralds who told the things that the white man wanted to be known. Now letter writing is becoming an established custom. Step by step we have seen the work go on.

At first, naturally, and of necessity, the white man about filled the whole picture. He did all the preaching. He did all the praying, most all the believing and a good share of the repenting. If a house was to be built, he did it. If a man beat his wife, it was the missionary who had to straighten the thing up. If there were local funds to handle, they had to come into the white man's treasury. If there were some local and social African customs to give judgment on, the white man had to do that. He had to be everything to every man that he might save some. The principles of Christ which he brought were so foreign to the native mind, that he had to cover the whole realm of life. What a day it was when he could begin to invite natives into this magic circle of administrative and executive control. Perhaps he invited them at first in a weak voice and they doubted if they knew anything about such questions, but now they are eager to learn just what responsibility means. Some of them who stood on the side lines, now say, "The part that you missionaries have done all these years surely was a heavy thing. We had no idea that just talking things over and 'running things' could be such a terrible burden. We find that we are not yet prepared to take full responsibility but must work in co-operation with you."



Study the expressions on the faces of these wives of students in the Congo Christian Institute. Their contact with civilization is but a few short years yet their adaptation to its influence is evident in their faces as much as in their clothes. They, too, are receiving instruction in the Institute

And this is the stage of our development. We don't want a school of higher learning because it would sound nice to say we had such an institution. We must have the school because the necessity of our present situation demands it. The whole voice from one end of the African continent to the other is that native leadership is now the great and pressing need.

We made an attempt to start such a school in 1915, but after a year the lack of support made the undertaking impossible. This must not happen again. The Congo Christian Institute is part of the whole economy of the mission policy. It cannot be lopped off every few years. Since the last trial we have come through a world war. The African has not been able to sense the difference between the dates of 1914 and 1918 but he knows something happened which made his outlook

on life different. He now asks, "What is there in education that makes the white men leaders, and why cannot we have the same kind of opportunity?"

Other parts of Africa are pressing the work of guiding the people out into indigenous leadership. Lovedale College in South Africa, the Prince of Wales College at Acimota on the Gold Coast, and Kimpese in the lower Congo are such projects. But in the upper Congo there is no such school with the exception of the one we have begun. Our school is well located, on the very equator, on the banks of the Congo River. It is accessible to all the upper river region because of its location.

The survey of all of our fields which was taken in 1925, planned definitely for the Congo Christian Institute. Funds were secured to begin the first build-



On the banks of the Congo River, the 110 newly baptized Christians are ready to pass along the receiving line extending up the hill and receive a welcome into the church

These fine young men will be the leaders tomorrow in Africa's destiny. They are among the first fruits of a sound Christian educational program in Central Africa and all are now receiving further training in our Congo Christian Institute at Bolenge



ings and these have been built and will do for the initial stage, but funds for the regular budget of the school have not been found in sufficient quantities to carry the work on. It seems unnecessary to point out that new work requires new funds. The budget formerly given to the African field is far too small for the present needs of the older work, and it cannot be stretched to include the expense of this new work.

We opened our school on faith in October, 1929. There were twenty-one men and sixteen women enrolled during that first year. The second year the total had advanced to over fifty. How many will there

be the third year? The fifth year, the tenth year? But wait a bit, will there be a third year? That's the rub. You will remember once that you cabled us out in Africa, "*Lotumbe impossible.*" That was in the summer of 1910, just after the work at Lotumbe was begun. But we did not believe that cablegram. It couldn't be true. And it wasn't; funds were given. Do you know what God did with those funds? The report shows that in 1929 there were eleven thousand Christians in the Lotumbe field. So you see Lotumbe couldn't be impossible. No more so can be the Congo Christian Institute.

African Night

There is no silence like a night that leaps
 Swift as a tiger at the throat of day,
 When tide on tide, like rising wings there creeps
 Slow heat back to the sky to drift away.
 Dark leaves grow motionless: wild orchids speak
 In words of faint perfume that still the heart.
 A quick paw quivers now as if to seek
 To tear the tangled undergrowth apart
 And like an arrow dart upon its quest.
 Only a far-off tom-tom breaks the night
 And silence like a dagger in the breast
 Cuts deep again. Now dark is sown with light
 A pale moon throws from skies that no cloud mars,
 And trees lean on the air, heavy with stars.

—DANIEL WHITEHEAD HICKY, in the *New York Times*.

A Quarter of a Century in Tibet

"What Hath God Wrought!"

By MARION DUNCAN

MARCH 15, 1929, marked the passing of a quarter of a century since our missionaries first set foot in the city of Tachienlu, West China, in 1904. It was on this day that Dr. Susie Rijnhart arrived with Dr. and Mrs. A. L. Shelton in this city where the Tibetans and Chinese mingle in trade and political relationships. Dr. Rijnhart soon opened a dispensary, while like all new missionaries, the Sheltons settled down to the study of the two languages, Tibetan and Chinese. Later a chapel and school were opened and some itineration was done. Mr. and Mrs. J. C. Ogden joined these three in 1906.

The four and a half years spent in Tachienlu were largely years of preparation in the study of the languages and in the understanding of the people and knowledge of the land. Some effective work was done in medical treatment, friends made, a few students taught, a few baptized, but no permanent Christian organization formed.

Batang was selected as a permanent mission point by the early missionaries for many reasons. It was Tibetan in population and in language, with the largest civilian population of any place this side of Lhasa. Batang was centrally located regarding Tibetan area and people. It was being fitted as the seat of government for a new province (a plan which is again being revived and will eventually be consummated). The climate is unequalled by few places in Tibet and the city is almost on the present line which separates Chinese controlled Tibet and Inner Tibet which is largely independent. Inner Tibet will sooner or later be opened to missionary effort. Twenty-one years have passed since

Sheltons and Ogdens first rode in the east gate and made their home with these people. In that time fear of harm from the white people has been largely replaced by confidence that they are here to do good. It is true that a different fear now exists in the minds of the priesthood, who are beginning to understand that our increasing means their decreasing. The motive of the missionaries has not been wholly made plain. There are still many who cannot understand why we should come out here unless it is to gain a living or to lay up merit for ourselves in the life to come.

We feel that if during a quarter of a century on the border of Tibet we had not baptized a single person, our work here would have been worth while. Yet we have baptized many and have had many inquirers. But we now have a church membership of only eighty-two. We do not boast of this, although some of our people can compare favorably with church members in America. Yet we are proud of what we have accomplished. Most of the prominent young men of the community have been profoundly influenced in their ideals by Christianity. We know that many follow him for the loaves and fishes just as they did when Christ was on earth. Yet we also know that many are seeking a better way of life and some are willing

to suffer much to confess Christ. Even those who seek a livelihood by confessing Christ must do so at considerable censure and persecution at the hands of friends and the priesthood.

Our school has been an important impetus to the general diffusion of knowledge; it has stimulated the local authori-



The work on the construction of the orphanage at Batang was started again last fall after the abandonment of the work over two years ago. The walls of the first story are practically finished now and the building will soon be ready for occupancy.

ties to the maintenance of a better school on the street than they would have otherwise maintained; and it is proving to be the most important factor in dispelling the clouds of superstitious belief which fill the minds and fancies of the people. With the old beliefs fading, our church stands staunch and true in pointing out the Way of Life to the careless multitudes.

The medical work has been an important factor in the establishing of friendly evangelistic contacts as well as rendering a humanitarian service. The extension of our medical work to other regions by itineration is one of our most valuable prospective methods of work. The few fearful patients have grown to over twenty-four thousand treatments, the number given this year. From those who formerly came in desperation and as a last resort we now have many who, when sick, seek treatment at once without running the risk of being too late. The growth has been steady and persistent. The alleviation of suffering and care of the sick has won more friends and opened more hearts to the message of the gospel than any other agency. It is still our strongest passport to influence and friendship.

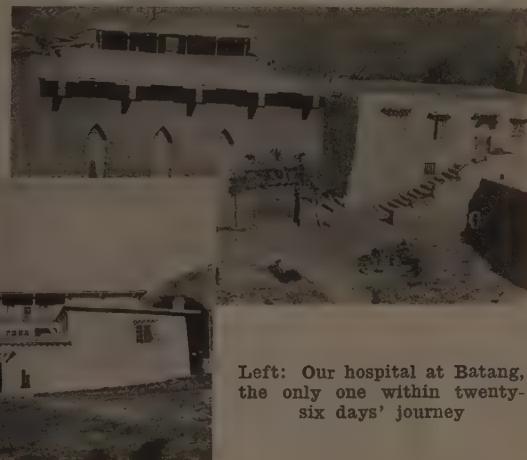
Some of our orphans are now giving valuable and distinctive service to the Mission and to the community, while others have proved to be renegades and crooks. This body of children is one of our biggest problems, but whether we utterly fail with some and attain only a mediocre success with the best, we are presenting to these people here a practical, finite demonstration of Christ which they can understand while too often our teaching of an invisible God as the Creator of all, falls on hearts unable to comprehend. Their own religion is founded largely on the physical senses of sight and feeling so we cannot expect them to grasp in its entirety a belief which even civilized people of the keenest intellect can understand but very imperfectly. When we teach these people to assume obligations for the fatherless and widows they will know through the senses how to approach the Kingdom of God.

What our Mission is doing for these waifs speaks silently as volumes of exhorting words. We are setting an example to the people, to the state and to the priesthood which they could not forget in a lifetime even if our work should cease tomorrow. The fact that all of the older orphans have been baptized is not as important as our contribution to a visible ideal of service—an outgrowth of Christian teaching.

The factor which continually stares us in the face and bears down upon our soul is the intense poverty of the great mass of the people. In such a small community as Batang our knowledge of their needs is

more thorough than could be the case in a larger city. A swarm of half-naked children in the midst of winter crowd into our Sunday and Thursday Bible school. The few rags which they wear would be scorned for a mop in the average American home. Many of them never get a square meal, going perpetually hungry. The petitions for any kind of work from these people wring our hearts. The problem of inaugurating a self-supporting industry has been studied by many of the missionaries. Linked now with the starting of industrial work is the teaching

At right: The church and (white building) the religious education plant at Batang



Left: Our hospital at Batang, the only one within twenty-six days' journey

of a trade to the orphans. These children whom we have saved from starvation and beggary have a claim upon us for training in some trade by which they can live after they are grown. Such a problem is still unsolved. It must await a larger personnel than two families—the Bares and Duncans—on this field, who now comprise the sole missionary force. The problem of training orphans can be solved by a self-supporting industry when the country becomes pacified so that the product can find an outside market.

Shoemaking, carpentry, sewing and possibly weaving are the industries in which training should be given. Some training has been given to the children in the orphanage and others in all of these. One boy who finished the course in shoemaking is today an experienced and capable cobbler. The use by the Tibetans of woolen articles is widespread and some day the teaching of weaving will be a part of the training given each child in our care.

The miscellaneous work undertaken and successfully carried through during this quarter of a century is varied. Buildings have been erected, land that since the making of the world has been waste has been reclaimed and comfortable homes have been established. Up here on the roof of the world the Disciples of Christ have planted a Christian community whose influence is ever widening. It will without doubt profoundly affect the destiny of the Tibetan borderland.

Another Step Toward Marriage

Of Religious and Missionary Education

By JOY F. TAYLOR

IT IS amazing and gratifying to note the eagerness with which workers in religious and missionary education yearn to see their two programs, so separated until now, become one with no sacrifice of values in either program. Another evidence of this was manifest in a coaching institute held in Indianapolis, Indiana, on May 5 and 6, in which the missionary education department of the United Christian Missionary Society had a significant part.

At the annual meeting of the International Council of Religious Education held in Chicago last February, a discussion of the needs of the leaders of the two groups to know each others program, aims and curricula, gave birth to the suggestion that there be held Institutes of Missionary Education to coach summer conference teachers and leaders, and teachers in the local churches responsible for seeing that the proper elements of a Christian curriculum are balanced in the curricula projected. There are already four excellent summer conferences of ten days in length held under the auspices of the Missionary Education Movement of New York City which represents thirteen communions and twenty-seven home and foreign mission boards. But due to the rapidly increasing program of denominational summer conferences, it was felt that there was a place for coaching institutes for the administrators and teachers of these same denominational conferences.

The Baptists and the Disciples took the responsibility for trying to initiate a Mid-Central Institute for those communions whose constituencies are strong in the states within easy reach of Indianapolis. Willard Jewell, director of religious and missionary education for the Baptist Convention of Indiana, and Miss Joy Taylor, secretary of missionary education of the United Society with headquarters in the Missions Building in Indianapolis, called together state repre-

sentatives of six communions and of the Missionary Social Union (interdenominational group of women's missionary societies), the Church Federation of Indianapolis, the Indiana Council of Religious Education, and the Y. W. C. A. A local committee was formed and the result was a successful Institute, plans for annual recurrence of which were voted at the last session.

THE Disciples were represented on the local committee by Joy Taylor, secretary of the committee, Anna Clarke of missionary organizations, and Tilford Swearingen of the religious education department. Miss Grace McGavran of the missionary education department taught the course, "How to Teach Missions to Children," and Miss Edith Eberle was one of three people who assisted in a total of sixteen hours of class work on "How to Teach Missions to Adults." Dr. T. H. P. Sailer, honorary secretary of the Missionary Education Movement, and Mrs. Dan Brummitt representing the Council of Women for Home Missions were the other leaders in this same presentation. Dr. Walter Getty, another secretary of the Missionary Education Movement taught, "How to Put Missions into the Whole Program of the Local Church." There were also classes on ways in which to teach missions to Intermediates, Seniors and Young People by specialists in those fields.

There were 110 registrants representing sixteen Indiana cities besides sixteen persons who came from five states outside of Indiana. Eleven denominations were represented. It is hoped that in the Institute to be held in 1931 there will be as large a per cent of pastors present from all communions as the Baptists had—nineteen out of forty delegates. All agreed that the minister was the key to the situation in the effort to "marry" religious and missionary education.

Song

By M. C. L.

Oh, life's a very frail thing,
And very swift to pass;
And love is but a pale thing,
And breakable as glass.
But dreams are very long things
That live when life is past;
And visions very strong things
That conquer love at last.

Our College Leaders Face Their Task

The Place of the Church in Higher Education Is Reviewed

By GENEVIEVE BROWN

FOR two days in April, leaders of our church life—educators, ministers and laymen—addressed themselves to the consideration of problems relating to the education of the youth of the Disciples of Christ. The occasion was the annual meeting of the Board of Education held in Indianapolis, April 28, 29. More than forty directors of the Board, besides many visitors, brought to the city by the series of meetings the same week, attended the Board sessions. Typical of our democracy of spirit was the freedom with which these visitors took part in the discussions; typical, too, of the common interest in the church's responsibility to her young people.

Reports, discussions and commission recommendations grouped themselves for the most part about four major themes: the functions of a Board of Education; the extension of educational effort on the part of the Disciples to a wider inclusion of work at university centers; the present status of educational support by our churches and the need for a modification of the present system of promotion; and the compelling necessity of close and effective cooperation between the colleges and the Board and among the colleges themselves.

Dr. H. O. Pritchard reported a comparative study which he had recently made of the various denominational church boards of education, to ascertain what needs they are endeavoring to meet, the programs of work which they have in operation, and the financial resources which they have at their command for producing results. Many phases of educational work are common to all these boards, but there is great variation in some respects.

Eight boards were studied. All of them include the work of the church colleges; all include some religious work at tax-supported universities; all seek to recruit young people for the ministry and other full-time Christian service; five have complete charge of all young people's work, conferences, conventions, etc.; four carry on the work of missionary education; four have supervision over the work of religious education in the local churches (Sunday schools); three have departments of social relations; three have charge of the denominational publications on religious education; one promotes the men's work in the churches; and one administers ministerial relief and pensions. All except our own Board have central treasuries with sufficient funds to make appropriations to other boards, to colleges, and to the various departments of work.

In the light of this study and in view of our own situation, Dr. Pritchard suggested the following as a

working program for the Board of Education of Disciples of Christ:

1. To continue to promote comity and cooperation as between the institutions affiliated with this Board and as between this Board and the affiliated institutions.
2. To be more than ever a clearing house for the solving of our common problems, and the meeting of our common needs.
3. To maintain religion as a prominent factor in higher education, and to place renewed and increased emphasis upon this important factor.
4. To assist educational institutions in every possible way—especially by a study of their problems and by helping to formulate educational and business policies.
5. To gather and publish information and facts concerning the cooperating institutions.
6. To aid in presenting the needs of the colleges to the constituency and to secure support for current needs and for endowments.
7. To create and publish general literature which has to do with the various departments of work and with the whole general field of Christian Education.
8. To investigate and advise with respect to any new educational enterprises which may be contemplated or undertaken.
9. To become more and more representative of Disciples of Christ in the whole field of student relationships.
10. To assist students by loan funds and scholarships.
11. To formulate and execute an effective program of recruitment for the ministry.
12. To make the churches more aware that the Board of Education is their agency, functioning for them in the field of Christian Education.
13. To counsel with and advise the workers at tax-supported institutions.
14. To cooperate in the publication of the *Year Book* and *WORLD CALL*.
15. To represent the cause of the Board and the colleges in state and international conventions.
16. To promote special days for the observance of Christian Education in the churches and their auxiliaries.
17. To maintain relationships with interdenominational and general agencies which are working in this field.
18. To impart information, create inspiration, and move to action those individuals and church groups which should assist in the support of this holy cause.

Dr. J. C. Todd, university secretary, challenged the Board with the vast field of opportunity and responsibility on the campuses of tax-supported colleges and universities. Just returned from a visit to twenty-one institutions, where he conferred with religious workers—Jews, Catholics and Protestants, and with students and faculty members—addressed convocations and student meetings, and saw at intimate range the various types of work being carried on at such institutions, Dr. Todd said: "It was the most thought-provoking experience of my life. I review it with mingled emotions—emotions of enthusiasm and conviction of the vast importance of the character and religious issues involved, and at the same time emotions of fear that reli-

gion in America in general and our own brotherhood in particular may not measure up to the imperative challenge to make adequate provision for the religion of this vast army of our children."

At the recommendation of the commission on tax-supported institutions, a new classification of university foundations was adopted by the Board whereby those foundations or similar organizations which are carrying on no teaching work will become affiliated with the Board through the university department. It is contemplated that as these organizations may extend their work to include the teaching function they will come into full membership. Organizations receiving this affiliated classification are: Kansas Christian Foundation; Nebraska Christian Foundation; University School of Religion at Tuscaloosa, Alabama; Oklahoma Christian Foundation; Ohio Christian Foundation; Disciples of Christ Vanderbilt Foundation; and Kansas Bible College, Lawrence, Kansas.

The report of Dr. H. H. Harmon, secretary of the departments of promotion and endowments, set forth the effect of the present economic strain upon the receipts from the churches for all phases of religious work during the past year. The stress is felt particularly in the smaller churches, and especially in those in

the agricultural and industrial sections. Dr. Harmon presented a modification of the present plan of financing the Board and the colleges, whereby both will have more intimate contact with the churches in the presentation of their interests and whereby the church will have a more vital relation with the agencies which are carrying out her educational program. The plan contemplates a wider use of Go-to-College Sunday and Education Day as Youth Days in the churches. The modified plan was adopted by unanimous vote of the directors of the Board.

Arrangements were made for a comprehensive study of the programs and needs of the colleges by the Board of Education during the coming year, looking toward the devotion of the major sessions of the next annual meeting to the consideration of the problems of the colleges.

Throughout the entire meeting there was evident a desire to face facts squarely, to reach vital and intelligent decisions, to cooperate more closely than ever before in setting up and carrying out an effective brotherhood program of education, and at the same time to conserve the interests of other brotherhood programs and projects. Such a spirit and determination augurs well for the Disciples in the field of Christian Education.

Kadesh-Barnea and An Upper Room

By W. R. WARREN

ON TOP of the Severin Hotel in Indianapolis is a hall that is called the Roof Garden. To hundreds of men and women of our fellowship it is a hallowed spot. In particular it is remembered as the place where the Commission on the Ministry held its second meeting in February, 1928, to complete the formulation of the Pension Plan for our ministers.

To this upper room, "known of Jesus and his disciples," came three hundred of these disciples from thirty-six states and Canada on the last day of April, 1930. As they entered the room the attention of each was caught by a banner stretched high above the speaker's platform. In letters two feet high on this banner were these words from the story of Israel's approach to the promised land, "And we came to Kadesh-Barnea."

There was probably not a minister in the meeting who had not preached on that text, and certainly not a man or woman who had not heard sermons based upon that turning point in Hebrew history. Through every mind there flashed its lesson for Disciples of Christ at this time. It is not a question between one way and another of caring for our aged and disabled ministers, but, Are we a people? Can we move as a body even for the most obviously necessary cause?

Those who had previously doubted what the answer would be were thoroughly satisfied before the North

American Pension Commission adjourned at noon on the first day of May.

A foregleam of the answer had appeared the evening of April 29 when the Board of Education practically turned the closing session of its annual meeting into a Pension Fund conference. That action recognized the Pension movement as a brotherhood task rather than an organizational matter. Pensions are not just another interest but an underlying necessity of all our life and work as a people. This was doubly manifest in the membership of the Commission. All lines of cleavage were disregarded.

The only program, aside from the brief historical and explanatory statements of the officers of the Pension Fund and the illuminating address of Lyman L. Pierce, campaign adviser, consisted of fifteen-minute opening and closing devotional addresses, committee meetings and reports and open discussion. There were flashes of wit, glows of humor and touches of pathos that defy reporting. It was a joyous meeting, at times hilarious. It took its task seriously, but its members refused to take themselves too seriously.

From 12:30 to 3:15 Wednesday the entire Commission divided into ten committees for the study of special phases of the task; from 6:00 to 7:45 the division was by geographical lines to organize for the work in each state and region.

The Committee on the Total Task (not of the Pension Fund but of the brotherhood) said among other things: "The Pension Fund will mean that for a time other interests will move to the margin, but they must not be crowded out of the total picture. If the church is to teach effectively the principles of social justice to the world, she must provide fairly for her own servants in their old age or when prematurely disabled. The Pension Fund furnishes an exceptional opportunity for the Disciples of Christ to express themselves in an enterprise of practical unity."

The Committee on Finance and Gifts won approval for their recommendations: (1) That the general organization seek preliminary pledges of \$500 and more payable in semiannual installments over three years; (2) that Canvass Week pledges secured by local churches also run three years, minimum pledge and terms of payment to be determined by the church; (3) that special gifts should not be a part of church quota but be credited to the church in the final report.

On the difficult question of Quotas the Commission approved the Committee's report that a North American Pension Committee determine the quotas for states and a state committee, of which the state secretary shall be a member, suggest the local church quotas.

THREE sentences from the report of the Committee on Special Groups follow: "We record it as our judgment that the 8 per cent which the churches pay to the Pension Fund is a local church item, and we recommend that everything possible be done to safeguard all missionary offerings. It is our conviction that the financial approach be made to the church as a unit, and that the educational approach be made through the various organizations of the local church. We suggest that materials in this educational approach be specialized to fit the various age and other groups of the local church, and special attention be given to the men's groups."

Outstanding dates in the approved report of the Committee on Time Schedule are:

July 1, 1930, Enrollment of Churches increased to 2,000
Oct. 14 (Washington Convention), increased to 2,500
Oct. 16, 17, Pension Commission Meeting at Washington
Oct. 15, 17, Pension Fund Sessions in International Convention
Oct. 18, State and Regional Luncheons in Washington
Oct. 23 to Nov. 9, Intensive Preparation for Canvass Week
Nov. 7, International Radio Pension Night
Nov. 9 to 16, Pension Canvass Week
Jan. 1, 1931, Pension Plan in Operation.

Poster and Essay Contests

AN OPPORTUNITY to match wits with others in a worthy cause is announced by the Pension Fund. Two contests are planned, one for posters and the other for essays. Cash prizes, in addition to widespread recognition throughout the brotherhood, are offered to those who have their posters and essays selected among the winning entries. These contests are open to everyone.

The Poster Contest

First, second, and third prizes in the poster contest of the Pension Fund will be \$50, \$25, and \$10 respectively. Posters will be judged by three judges selected by the Pension Fund, on (1) the application of the theme, (2) the artistic merits, and (3) originality. The judges reserve the right to withhold the awards if, in their opinion, no posters are deemed worthy of reproduction. The prize-winning posters will become the property of the Pension Fund for such uses as the Trustees deem best. Other submitted posters will not be returned unless accompanied by return postage.

Rules

1. Posters must be original.
2. Posters must be in two colors on a white background.
3. Posters must be 22 inches wide and 32 inches deep.
4. Posters must interpret the meaning of the Pension Cause.
5. Each contestant may submit as many posters as desired.
6. The name and address of the contestant must be placed in a sealed envelope and attached to the back of each poster submitted.
7. Posters must be displayed for at least two weeks in one of our churches before being submitted. A letter concerning such prior display, written by the minister or other church officer, must accompany each entry.
8. Posters to be considered for prizes must be received in the office of the Pension Fund, 711 Chamber of Commerce Building, Indianapolis, Indiana, not later than midnight of July 15, 1930. Posters should be mailed flat.
9. The winner of first prize agrees to make a black and white sketch of his poster if requested to do so.

The Essay Contest

First, second, and third prizes in the essay contest of the Pension Fund will be \$25, \$10, and \$5 respectively. Essays will be judged by three judges selected by the Pension Fund, on (1) application of the theme, (2) soundness of reasons, (3) clearness of expression, and (4) originality of ideas. The judges reserve the right to withhold the awards if, in their opinion, no essays are deemed worthy of publication. The prize-winning essays will become the property of the Pension Fund for such uses as the Trustees deem best. Other submitted essays will not be returned unless accompanied by return postage.

Rules

1. Essays must be original.
2. No essay shall exceed 500 words.
3. Each contestant may submit as many essays as desired.
4. Each essay must embody a reason, or reasons, why every minister and every church should enroll in the Pension Fund, and why every church member should contribute to the \$8,000,000 Prior Service Fund of the pension system.
5. The name and address of the contestant must be placed in a sealed envelope and attached to each manuscript submitted.
6. Essays must be written on one side of the paper only. They may be either typewritten, double-spaced, or written legibly in ink.
7. All essays to be considered for prizes must be received in the office of the Pension Fund, 711 Chamber of Commerce Building, Indianapolis, not later than midnight of July 15, 1930.



"Built of local stone, with a minimum of elaborate detail, it possesses a spiritual quality too rarely felt in more ambitious work."

A Gold Medal Church for the Disciples

By A. F. WICKES

Advisory Architect, Church Erection Department, United Christian Missionary Society

IT IS usual to expect large undertakings to win the loudest acclaim. Here is a case to the contrary. A modest village church, if you please, wins for its architects the Honor Award. The following notice many architects hope to receive some time in their career, but few do:

The Jury of Award of the Kansas City Chapter of the American Institute of Architects, met Saturday, February 17, 1930, and after very careful consideration unanimously recommended that the Honor Award in the Public Building Classification for the year 1929 be given your firm (Hoener, Baum and Froese, St. Louis) for your excellent work in the design of the Hickman Mills Christian Church, Hickman Mills, Missouri.

The gold medal was duly awarded at a dinner February 26, at the Bellerive Hotel, Kansas City, attended



The front of the worship room, showing the communion table and baptistery in the center

by a number of architects, King Stark, the pastor of the church, John M. Slaughter, chairman of the building committee, and John P. Hoener, representing the firm of architects winning the award.

The comments of the Jury making the award are worthy of notice:

Winning high praise because of the rare charms of both interior and exterior, built of local stone (stone which heretofore has been used mainly for fences and foundations), with a minimum of elaborate detail or ornament, it possesses a spiritual quality too rarely felt in more ambitious work. The interior of the nave is a satisfying example of churchly dignity and grace, and indicates the effect which may be achieved through restraint and discretion. This church is a piece of thoughtful and reverent design worthy to be singled out among many more grandiose and ambitious ecclesiastical examples.

Hickman Mills is a very small country community, about fifteen miles from Kansas City. In May, 1928, I was called into consultation as advisory architect. Noticing quantities of stone in fences, foundations and outcroppings in the ground of slabs of various thicknesses, it was suggested that this material could be well used most economically for the building of the church. The committee adopted this suggestion, as it subsequently did many other suggestions concerning the plan. In the matter of architects they secured one of the firms recommended by the Bureau. The whole enterprise has been one of most wholesome and happy cooperation between the Bureau, the building committee and the architects in charge.

The results of cooperation speak for themselves in this instance most eloquently. Any church willing to study with care its needs, consult with the Bureau of Architecture as to how to meet them, employ the best architectural talent obtainable



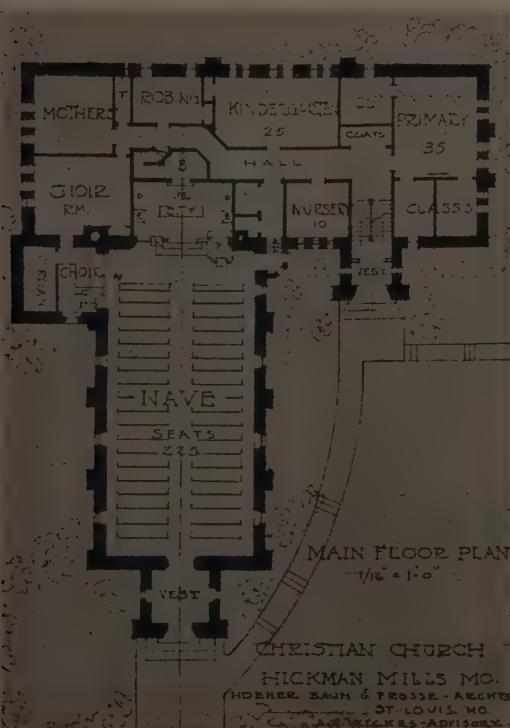
"The interior of the nave is a satisfying example of churchly dignity and grace"

(not always a local man—in this case it was not), and then keep in touch with the Bureau until the job is done, can have the same happy results, though we cannot guarantee a gold medal in every case.

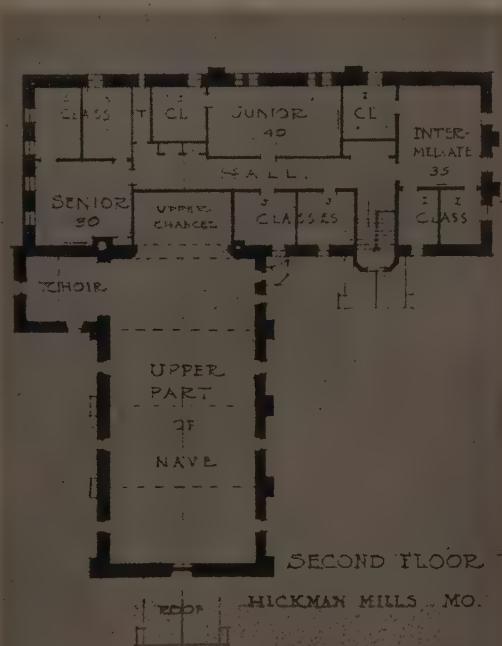
It is always interesting to note the way congregations react to their new buildings. We have word from the church, commenting upon the acceptable manner in which the people have taken to heart the new building and their outspoken appreciation of its beauty.

Particular mention is made of the communion service, as being the very heart and center of the worship hour. As a people we have been rather "choir-minded" but the tendency is to place rightful emphasis upon communion and a deeper experience in worship. Our correspondent

says that the location of choir and organ is acceptable to everyone. He speaks of the beautiful effect of the music from the very rear of the building, indicating that:



In addition to these two floors there is a first floor under the educational wing which provides for a social and banquet hall, kitchen, heating plant and two additional classrooms. There is no excavation under the worship room, which makes an easy entrance from the street level.



The music produced by the choir and organ from a subordinate position tends to enhance the beauty of the service.

The completeness with which our people accepted the new plan without changing or even serious criticism was due to the fact that you came first and opened the people's minds and created the desire for the new plan. Then came the securing of a firm of architects which was in sympathy with and worked in complete accord with your office in putting the plan into execution. Our people accepted plans from our architects which they might not have accepted had they not known that they carried the complete approval of your office.

There is also a noticeable change in our Bible school. In the old building we were obliged to use screens between classes but when these same pupils had been placed in the separate assembly rooms and classrooms, they have been changed into an orderly, reverent, teachable group, so that our educational facilities bring us great joy.

The cost of this building, including general contract, all furniture, lighting fixtures, glazing and architects' fee, is a little over \$44,000. This is a remarkably low cost for a building of this character and permanence. The Hickman Mills congregation need not consider the task of church building again for several generations.

Listening In On the World

An Interpretation of Significant Events in the Light of the Christian Message

By JAMES A. CRAIN

TODAY is May first—"May Day" to the revolutionary workers of the world. In Indianapolis we were treated to an unusual sight—some 800 unemployed parading the streets under the lead of Communist organizers, carrying banners demanding "Work or Wages," "A Seven-Hour Day," "Unemployment Insurance," and "A Five-Day Week and Work for All." It was a tatterdemalion crowd, made up of the ragtag and bob-tail of the city's tenements and slums, with Negroes predominating, and the sprinkling of whites badly in need of soap and water and the attentions of a barber. Both state and municipal authorities looked upon the whole proceeding with an amused tolerance and the chief of police provided a mounted escort for the parade from the statehouse to the municipal auditorium, furnished free of charge, where they were harangued by their leaders until four o'clock in the afternoon. All of which is much better than the head-breaking tactics adopted by the police of New York and other American cities in handling the unemployment demonstrations during the past winter.

That crowd of nondescripts today did not look dangerous. Most of those who stopped to look shrugged their shoulders and with a contemptuous smile or a laugh, went on their way. Only the professional patroiteer and the journalistic "Red" baiters professed to see danger in them. And yet they are dangerous. No civilization of wealth and luxury is safe if there is smouldering beneath it the bitterness and resentment of those who are denied the right to labor and provide the necessities of life.

"There are three classes of people who never learn anything," remarked the Discriminating Observer, "the Bourbon, the Tory and the Orthodox." In this new world which is coming into being all three are on the defensive. Bourbon economics and Tory politics are being challenged by an aggressive and militant Communism, while orthodoxy in every sphere of life is being hard pressed all along the line. The question is, Will they learn anything? Capitalism can choose between making itself Christian and respectable or fighting Communism for its life. There are no alternatives. Toryism in India, Africa and China must go, just as it had to go from Ireland and from the na-

tions of central Europe. Barren trees must either bear fruit or be cut down. It was said of Louis XV that he never learned anything and never forgot anything. The underprivileged of the world are being aroused and are beginning to march. Those who occupy the positions of privilege must either reform their own abuses or have the job done for them, with the positive assurance that in the latter event they will not be asked to furnish the plans and specifications.

"Purdue Votes Wet" was the headline in an Indianapolis newspaper describing the *Harvard Crimson's* prohibition poll in that institution. The body of the article revealed the fact that exactly 279 persons voted on the question and that 112 of them voted dry, utterly suppressing the statement of the dean of men that conditions on the campus have been much better under prohibition. Neither did it reveal the fact that Purdue has an enrollment of 4,000 students. It is indicative of the attitude of certain metropolitan newspapers that when attention was called to this fact in a letter the communication was not published.

Gandhi's campaign of civil disobedience is under full swing in India. The Mahatma himself made a pilgrimage of more than 200 miles to the sea where he engaged in the symbolic act of manufacturing salt in violation of the British government's salt monopoly. The revolt has spread throughout India and many of Gandhi's lieutenants have been arrested. (Gandhi himself was arrested May 5. Ed.) Ramsay MacDonald and his labor government are entitled to sympathy in the present situation. By inclination and policy the present government is sympathetic toward a larger degree of freedom for India, but it must be remembered always that the labor government is a minority government and can maintain itself only by securing the support of the Liberals. Until the report of the Simon Commission is received no final policy can be settled upon. Administration promises of ultimate dominion status have been largely nullified by belligerent speeches in parliament. Nor are the Indian factions in agreement. The Moslem-Hindu feud is bitter. Not all the Nationalists are sympathetic toward Gandhi's program. If he were to succeed, in all probability it would result in civil strife in India. In the meantime he carries on, infinitely the most influential personality in India. His own plea of non-violence has been disregarded on numerous occasions since the present crusade began and it is more than likely that as time goes on violence will become more frequent and more pronounced. India is the sensitive spot in the world today in the relation of the races. Here human brotherhood must be worked out or the consequences will be paid in blood and suffering.

At last the London treaty comes to America. Mr. Stimson and other American delegates to the London Conference met the President the last of April and presented to him the agreement. Undoubtedly he will send it to the Senate as soon as the troublesome tariff bill is out of the way. What the Senate will do with it remains to be seen. Already the chairmen of the naval committees of both branches of Congress have announced that they will interrogate naval officers on the effect of the treaty on the American navy, though the House has no responsibility for matters of foreign policy. One of the naval advisers returns to advocate the development of a large and well-planned merchant marine auxiliary to the naval forces, claiming as justification therefor that such vessels are not limited in the treaty. One wonders if American representatives sat in conference with representatives of other nations for more than three months merely to return home to take advantage of a subterfuge in order to repudiate the group action.

President Hoover possesses courage. Two days after Ruth Hanna McCormick won the Illinois senatorial nomination on the issue of opposition to the World Court, the President took advantage of an invitation to address the Continental Congress of the D. A. R. to reiterate his firm support of the World Court and his belief that the United States must become a member. It takes grit to reprimand a successful woman senatorial candidate, but the amount of courage required to give advice to the D. A. R. is simply prodigious.

Recently Miss Maus spent five weeks with the Vine Street Christian Church in Nashville, Tennessee, in a special educational and evangelistic emphasis. The results were so comprehensive and fruitful that it is hoped this report will be a stimulus to hundreds of other churches to plan for a similar period of service on the part of some national or regional field worker. Miss Maus is the pioneer young people's superintendent of the Disciples of Christ

FIVE *Creative Weeks*

By CYNTHIA PEARL MAUS

THE average church thinks nothing of writing into its budget from five hundred to one thousand dollars to take care of a revival meeting. An increasingly large number of churches are discovering that it is more valuable and less expensive to invest a definite amount of money in a truly educational emphasis in which every phase of the local church's educational program is strengthened and made more productive in kingdom building.

During the past decade I have had the privilege of pioneering in this type of service in the local church, serving such churches as Little Rock, Arkansas; Paris, Texas; Yakima, Washington; Savannah, Georgia; and the Vine Street Christian Church, Nashville, Tennessee. I regard this type of work as one of the most vital and important phases in which any local church can invest. It is equally creative for the local church that has the services of a national worker for such a period and for the worker who has the privilege and opportunity of serving a local church.

The following brief summary of the work accomplished during these five creative weeks with the Vine Street Christian Church at Nashville, Tennessee, is suggestive of the range of service one has the privilege of rendering:

Individual conferences held for the purposes of lining up new workers needed in the various departments ----- 32

Group or departmental conferences (one hour each) Cradle Roll, Beginners, Primary, Junior, Intermediate and Young People's departments ----- 20

Class and C. E. conferences with various groups ----- 9

Addresses delivered in the local church, Woman's Council and elsewhere throughout the city ----- 15

Teaching Periods: (fifty minutes each in connection with mid-week church-night service) ----- 10

As a result of these mid-week church-night services seven received Standard Leadership Training Credits, notwithstanding the fact that Nashville had just closed a Disciples-Methodist Cooperative Training School and has also held during the past year a six weeks' Disciples of Christ Training School for all of our churches in Nashville.

Messages and stories given in the departments and the through-the-week services of the church and church school ----- 5

Led the church in Family Visitation plan on Sunday, March 30, and through the following week. Two

hundred and forty families were visited through this Home Visitation plan.

Forty-five new volumes were added to the Workers' Library at a cost of a little more than \$50. The author gave a recital, an evening with the "Fine Arts and Artists" assisted by the choir, the offering for which was applied on the cost of the new volumes added to the Workers' Library.

Planned with representatives from our other Disciples of Christ churches in Nashville, an Easter Sunrise Service held at Mission Lodge, Shelby Park, at 6:30 on Easter Sunday morning.

Planned with the pastor and choir for the Thursday night upper room candlelight communion service during Passion Week.

On reaching Nashville I found the Junior department meeting in very closely crowded quarters with seven classes trying to assemble in a room that would hardly make adequate provision for more than four. By planning the removal of the Young People's department from the third floor of the educational building to the old Sunday school auditorium which was reequipped by Masonite partitions and curtains on the stage to provide for three additional classrooms, we were enabled to move the Intermediate department to the Young People's department assembly on the third floor of the educational unit, seating it with opera chairs from the Sunday school assembly room and providing for new blackboard screen by which to separate the two classes that must remain in the room for their class session. This made it possible to move the Junior department to the Intermediate Assembly and classroom which was reequipped with built-in cabinet for supplies, a blackboard and rubber-tipped chairs.

It was also my privilege to plan for the organization of a new Younger Adults' department. All of these transfers were achieved on Palm Sunday, April 13, and each departmental group was delighted with the enlarged and more adequate equipment that was made possible by this transfer. It was also my privilege to plan for the removal of the nursery from a room with only two small windows and no sunlight, to a tiled-floor room under the church office which has plenty of fresh air and sunlight, releasing the former room for the use of a young men's class.

These five creative weeks also made it possible for me to work in close contact with the Young People's department in the presentation of the play "Sweethearts," which was given as a challenge to the entire church on April 11. A silver offering of \$46.21 was received, which the young people used in equipping the new stage built in the Sunday school auditorium.

It was a privilege also to lead this same Young People's department in working out a department of church-life plan of organization, thus correlating all of the young people's activities and programs under one united leadership. They will meet on Sunday evening as well as on Sunday morning as a Young People's department. After a brief fifteen-minute worship service they will then break into three activity interest groups. One group will study "pageantry and drama," another group "debating," and another group "worship and the fine arts." One Sunday evening each month they will remain together for the entire period at which time each of the three groups will bring to the program some contribution that they have completed during their separate sessions. It is planned also that at least one Sunday night each month the young people will have charge of the evening church service, bringing to the entire church some of the fine things that they are working out in these activity interest groups.

During these five creative weeks it was possible to install a new card and loose-leaf system of enrollments and class records for all the classes and departments of the church school, by which a continuous record of each child's progressive development in religious education may be kept, and by which the home may be kept constantly in touch with the religious educational progress of the boys and girls and young people who are enrolled in various departments of the church school.

This period of work also made it possible to outline for the church and church school a suggested five-year program of work which will be the means of leading this great church out into a much more adequate and sound educational and constructive service to the community.

Altogether the five weeks were rich in fellowship and in the reward they brought to my own life personally. It would be impossible to sit under as great a preacher as Roger T. Nooe and not be a bigger personality as a result. He is leading the Vine Street Church in Nashville, Tennessee, in a great way and we may look forward to the time when Vine Street Christian Church will be one of the strongest and best developed churches in our entire brotherhood.

Prayers

BY HELEN WELSHIMER

I think the angels must have smiled
To hear the prayer I made,
When others sent petitions
That were long and grave and staid.

Their prayers were very neatly dressed
In gowns of sombre hue,
But mine had on a crimson frock
That wasn't even new.

It hadn't planned its message
As it made the upward climb,
It thought that it would talk things through
If God could spare the time.

Were asked to call on him again,
And then when he was through
He turned to me and smiled and said,
"I like the short ones, too."

It slipped into the farthest place
As prayers came into court,
Stately, dignified and long—
When it was very short.

Some were clothed in so much pomp
One couldn't find the plea,
As though they borrowed a pattern
From an ancient Pharisee.

God was very polite to them,
But those with simple prayers,
Who came to tell him quietly
About their joys and cares

A Lawyer Has a Word for the Fathers of Sons

In the Most Important Case He Ever Argued

By CLINTON R. DORN

Part of an address delivered at a Fathers' and Sons' Banquet in Des Moines, Iowa

WHAT is a boy anyhow? A bunch of energy and noise and laughter and muddy feet and torn clothes, and the biggest storage place in the world for food. He never wants to wash his neck and ears, until he gets big enough to fall in love with some pretty girl, and then he washes his neck and ears all the time, and just won't go barefoot any longer.

Is that a true picture? Isn't a boy more than that? Isn't he, too, a bundle of hopes and aspirations and possibilities and joys that you just can't help loving, when there is enough boy visible behind the mud to really prove that there is a boy there?

If you have a son, do you pal with him? If the boy says, "Daddy, let's play catch," or "let's play leapfrog," or some other game, get in the game. Don't say, "I'm too tired. My corns hurt. I've got the colic." Go barefoot if your corns hurt. The best cure for colic is a good game with the boy. The boy will give you more for your money than the doctor.

Don't be an old fossil when it comes to talking about your boy's studies at school. Don't let the boy get ahead of you. They can't respect old fossils. Keep at least two laps ahead of the boy. You will have to go to school yourself either at the city library or somewhere else to do it, but it will do you good. You'll be surprised at how much advance the world has made since you went to school. It's lots more important to keep up-to-date and pal with the boy than to win that bridge game. Maybe you can convert your bridge club into a study club and do both yourself and the boy a favor. As a boy I learned all about molecules and atoms in chemistry. I found that today the boys study about electrons. Molecules and atoms are passé.

You have observed that there are some teachers who fill a boy full of memory stuff, while other teachers encourage initiative in a boy. Teachers are naturally classified into two classes: first, those who deem

a boy's mind to be a washtub into which they pour water all the years he is at school. If the tub holds enough and doesn't leak, he is a prize pupil. But there is another far more valuable type of teacher who does not view a boy as a washtub, but treats him as a dynamo, to originate something. That kind of a teacher will develop initiative and independence in a boy. You fathers have no small part also in determining whether your boys shall be washtubs or dynamos.



When boys are young they imitate daddy. I heard of one man who gave up drinking after seeing his boy try to imitate him, and step in his zigzag footsteps. Boys are prone to boast about their fathers. One boy boasted to his companion that his daddy had a screened front porch on his home. The second said, "That's nothing, my daddy's got a cupola on his house." The third one, not to be outdone, says, "That's nothing, my daddy's got a mortgage on his house."

As these boys grow they are going to fall in love with some pretty girl. If ever parents need to be level-headed and sane it's then! If you poke fun at your boy over his girl he will sneak around and meet her on the quiet. Far better to let him tell you all about his girl, and that you enter into the subject with him. Let him feel free to invite his girl to your home for dinner. You don't know

how much good that will do him. He will think about it for a long time afterward. He will even dream about it.

I have found from experience that it is mighty fine for a father and son to be in partnership on something. When my boy was about seven, he and I went into partnership on a garden. It was a good-sized garden, too. We raised radishes and beans and peas and carrots and tomatoes and lots of garden stuff. We worked at it after I came from the office. The boy thought he was working just as hard as daddy, tending to the garden, but he didn't have any speedometer on himself! Pretty soon the radishes began

to grow, and then his job began. It was his job to gather the radishes, wash them, put them up in neat attractive bunches, be sure not to get too many or too few in the bunches, find out what the market price was, and then sell them to the grocer and make sure he got the right amount for them and wasn't short-changed. Then he put it all down in a book and thus learned business and bookkeeping; and when the season was over he had marketed the beans and the peas and the tomatoes and everything else in the garden. I even paid for what we used ourselves in the home, for it was partnership stuff. It takes a boy's interest away to see the stuff disappear in the house with no returns. As it was, at the end of the season there was a nice sum in the bank, and half was his and half was mine, and he had learned that other valuable lesson of how to approach and deal with men, at seven. He and daddy were partners! It certainly is advisable to have something in which you are partners. It pays great dividends in the bond between father and son—greater dividends than any other bonds, or stocks either.

Your boy is going to learn certain facts in life, either from you or from someone else. Don't think for a moment that he won't learn them if you don't teach him! The story of how the flowers and the cherry blossoms and the apple blossoms produce fruit is part of the facts which the boy is entitled to learn in a clean way. You will be surprised at how perfectly frank and honest the boy will be with you in discussing these subjects, after you win his confidence. By all means the boy should not be made to feel ashamed to talk it with you. It's just as clean as any other subject. Don't talk it enough to make the boy morbid. After learning it, he himself will probably seldom speak of it again.

Every boy is a hero worshiper. His first hero is his father. Be careful then, my hero! Two bright eyes are watching close! As the boy grows older, and meets others at church and elsewhere, he naturally picks some big boy as his hero. He in time will become the hero for some smaller boy. In these days of complex conditions, we little know the influence of a boy's hero upon his life. How very important that we know who is our boy's hero, and that we help him to select the very best for his hero. You will do your boy a real service if you see to it that he meets big men on the plane of equality in your home. Under no circumstances should the boy be given an inferiority complex.

The day will come when your boy will get big enough to meet the automobile problem. Boys and puppies always mix fine. I wish this were true of boys and autos. Boys are full of self-confidence. They wouldn't be worth their salt if they were not self-confident. They show their self-confidence as little tots when they say, "I bet I can climb that tree!"

Another says, "That's nothing! I can climb a bigger tree than that!" This self-confidence grows more assertive when they show off their prowess before a pretty girl. There's nothing like a pretty girl to prompt self-confidence in a boy, especially if he can hold the center of the stage. Next to that he wants to show off before another boy. The word "danger" is never found in a boy's dictionary. It is self-confidence instead. When a boy's self-confidence and some law of nature get into a collision the boy is always surprised. That's why our daddies had to keep us from riding the wild pony. Today it's the auto instead of the pony. When a boy gets beyond the "showing off" age then he and an auto mix better.

BUT if your boy has no auto, he may be invited to ride in some other boy's auto. When he, rides in the other fellow's auto, with the other fellow at the wheel, he goes where the other fellow wants, and not where he wants to go. The other fellow may stop and pick up someone that your boy would not pick up. A steady job, carrying evening papers or some such job, prompts your boy to say, "I'm sorry, Bill; I can't go. I've got to hurry and get my papers." It always gives him regular exercise outdoors in the fresh air; it teaches him to meet people; it teaches him business, and makes him some money besides. Boys and newspapers seem to mix better than boys and autos.

If you pal with your boy there is going to come a time when you are going to have a heartache. That is when the boy has finished his schooling and starts out for himself in life. We all expect our boys to leave home some time, but we are never quite ready for it when it comes. It is when the now has arrived that it is hard. There is an indescribable pathos about it; but who would say "No, you can't go, my son." Who would insist that his boy always remain at home, with no home of his own? Instead, we bid him Godspeed when both he and we know that it is the hardest word we can utter. But if we have been pals, the boy will remember the scene many a long year, and the home tie will still hold, and the boy will get inspiration from his "pal" father.

But is the business world all that we would prepare the boy for? No, there are two other worlds even more important. One, that of the home that he shall form for himself. How often boys are sent out without sufficient preparation for the real problems and responsibilities of a home. Not a little of the prevalence of divorce is due to this. To you, fathers, and to the mothers of our boys, is committed this task of building, not in a few days or a few hours, but in the years of childhood and young manhood, an ideal of a home that shall grip the boy and hold him and not permit him to make shipwreck of his home.

Then there is the world of the church—a man's spiritual side. A boy who has learned to love his church and be active in it will not soon forget it. But the man who never, in his childhood, learned to love the church really finds it hard to learn after becoming an adult. Religion is a matter of ideals. The church is really a factory in which ideals are made. Character is founded on ideals. There is no character without ideals. If father and mother fail to build ideals, or to permit the church to do so, who shall build them? If father and mother fail to teach the boy to love the

flag, who shall teach him when a man? The same answer is true of religion, but fourfold more.

One of the sweetest messages in the whole gospel is the saying of Jesus, "Let little children come to me and talk with me and pal with me, and forbid them not, for they are the kind of people I have been used to in heaven." How can a father who has not been a pal to his boy put over to his boy the concept of Jesus as a pal? The finest thing in the world is a boy who pals, joyously, confidently, unafraid, with Jesus, that big brother of his.

World Call and Its Pentecostal Aims

AS WE are approaching Pentecost on June 8 many are asking, and rightly so, Will Pentecost stop here, or will it swing on through the year, gaining in momentum as the spiritual fires it has kindled increase in volume and intensity?

The answer not only depends on how thoroughly the spirit of Pentecost has saturated our brotherhood but, because we are human, it is also concerned with what means will be employed to nurture and foster that spirit. Throughout the three-year period of preparation for the observance of Pentecost, WORLD CALL has kept constantly before its readers the primary purpose of the day—a tryst with the Holy Spirit that first gave life to the church. Now it is equally concerned that the fruits of Pentecost be conserved and that the putting of first things first—the most distinguishing characteristic of the early church—be continually borne in mind and made evident in our work.

To this end, a definite but quiet and consistent effort has been made to place WORLD CALL upon the reading tables of more of our brotherhood homes, believing that nothing will reflect a growing Pentecostal spirit more than a continually informed and challenged people. The results of this effort have proved gratifying but there is still much to be done. At this writing, the latest report on circulation figures shows that in the last three months, fourteen states have made substantial increases in their subscription lists. These are the District of Columbia, Kentucky, Louisiana, Michigan, Missouri, New Hampshire, New Jersey, New Mexico, North Carolina,

South Dakota, Vermont, West Washington, East Washington and Wyoming.

The District of Columbia is the only state or area so far to pass its state aim. It now has 358 WORLD CALL subscribers, its Pentecostal aim being 300. Hats off to the hosts to our October conventions! Several individual societies, however, are now proudly proclaiming either the reaching of their aim or, better still, one hundred per cent. Mrs. B. F. Shoemaker, state secretary of Oregon, writes: "We have three societies which have reached or gone beyond their aim in WORLD CALL subscriptions—Sheridan, Bend and Laurelhurst in Portland. Two other societies lack only one of reaching their aim and several need only two or three." From Tacoma, Washington, comes this word: "We have one society, that at Thorp, Washington, which is more than one hundred per cent for WORLD CALL. It has seven members and ten WORLD CALL subscriptions!" Mrs. R. R. Woltz of Bluefield, West Virginia, writes, "We are so glad to inform you that we have reached our aim (60) in WORLD CALL." A similar letter from Mrs. D. P. Griffith of Beckley, West Virginia, says: "Our apportionment was forty, and this list takes us over the top. Hope to send in more in a few days." The active secretary in West Virginia, Mrs. G. E. Hoffman, is in large measure responsible for these splendid returns from that state.

Only a short while remains for others to get in their reports. Cooperation and a little extra work before the end of June will enable other states to make an equally worthy showing.

A Prayer for the Churches

O God, within whose sight
All men have equal right
To worship Thee,
Break every bar that holds
Thy flock in diverse folds;
Thy will from none withhold
Full liberty.

Lord, set Thy churches free
From foolish rivalry!
Lord, make all free!
Let all past bitterness
Now and forever cease,
And all our souls possess
True charity.

—John Oxenham.

Representative Disciples of Christ

Consider Future Program of Some Phases of Our Brotherhood Life



Directors and visitors at annual meeting of Board of Education

Left to right—top row: G. D. Edwards, Columbia, Mo.; Samuel Ashby, Indianapolis; Grace Goslin, Chicago; Gertrude Hines, Noblesville, Ind.; Alice Long, Ft. Worth, Texas; W. D. Endres, Indianapolis; H. H. Harmon, Indianapolis.

Second row: A. D. Harmon, Kansas City, Mo.; Cloyd Goodnight, Bethel, Danville, Ky.; Miner Lee Bates, Kinston, N. C.; Walter M. White, Memphis, Tenn.; S. E. Fisher, Champaign, Ill.; Carl Agee, Columbia, Mo.; E. D. Lee, Co.

Bottom row: Hume Logan, Louisville, Ky.; Arthur Braden, Lexington, Ky.; R. Teachout, Cleveland; Mrs. L. N. D. Wells, Dallas; Mrs. Mattie Gay, Versailles, Indianapolis; Mrs. Mary Craig, Des Moines; E. R. Cockrell, Fulton, Mo.; Roy



Allen Wilson of Lexington, Kentucky, is not as shy as he looked when the camera caught him at the Pension Fund meeting with Miss Bertha Park of Cleveland, Ohio, on his right, and Mrs. Alda Teachout also of Cleveland, and Mrs. W. F. Rothenburger, Indianapolis, on his left



Fred J. Riebel, layman of Bellevue, Pennsylvania, stands out in the gatherings



Marvin Sansbury, Seattle, and Wallace Bacon, Fort Smith, Arkansas, enjoy the Pension Fund meeting



The interest of young preachers in the Pension Fund is evidenced in the discussion going on here among C. E. Lemmon of St. Louis and soon of Columbia, Missouri, G. W. Buckner, Jr., Grand Rapids, and John Barclay, Wilson, North Carolina



A mixed quartette of preachers and layman—W. H. Hanna, Pittsburgh; J. E. McWane, Birmingham; Miner Lee Bates, Kinston, North Carolina, and E. S. Jouett, Louisville



The Board of Education, the North American Pension Committee, the Budget Commission and other group meetings bring over 300 brotherhood leaders to Indianapolis for closing days in April

of Christ, held at Hotel Severin, Indianapolis, April 28, 29

D. Van Meter, Des Moines; J. C. Todd, Bloomington, Ind.; Max Critchfield, Mo.; J. M. Lowe, Des Moines, Iowa; Carl B. Swift, Springfield, Mo.; Arthur Lynchburg, Va.; C. S. Alvord, Columbia, Mo.; Howard S. Hiley, Wilson, N. C.; Sieve Brown, Indianapolis; W. A. Shullenberger, Indianapolis; Madison A. Hart, Ann Arbor, Mich.; Mrs. Clyde L. Lyon, Eureka, Ill.; Clyde L. Lyon, Eureka, Bradley, Lincoln, Nebr.; W. J. Herbst, Pittsburgh, Chicago; I. N. McCash, Enid, Okla.; D. W. Morehouse, Des Moines; Mrs. Alda Wood, Canton, Mo.; H. O. Pritchard, Indianapolis; Mrs. Maude Lucas Rumpf, Kane, Wash.; T. T. Roberts, Cisco, Texas.



W. F. Kohl, Aberdeen, South Dakota, clears some points of the Pension Fund for Mrs. William Ballantyne, Minneapolis, and Mrs. L. S. Renfrow, St. Louis



W. V. Crew, business man of Dayton, Ohio, and an active member of the board of trustees of the Pension Fund, looks over the crowd



One of the "three's" that count for Pensions—Beverly Jouett, Winchester, Kentucky, H. J. Derthick, Milligan College, Tennessee, and H. M. Johnson, Louisville



Thomas C. Howe, Indianapolis, a member of the board of trustees of the Pension Fund and Carl Agee of Columbia, Missouri, are happy over the prospects of the movement



Kansas was well represented at the Pension Fund meeting by Claude Miller of Hutchinson, Ernest H. Reed, Wichita, Mrs. E. S. Jackson, Wichita, and Lee Sorey, Parsons

Vacation Church Schools In India

By DONALD A. McGAVRAN



—D. A. McGavran.

Class of larger girls in Daily Vacation Bible School, Damoh, India

MAY and June are vacation time in India. The schools are shut. Work is slack. The days are long and fiery hot. All day long with nothing to do but play. A drowsy siesta from twelve to four is delicious. After sunset as the earth cools off and the stars gleam forth human beings begin to live. Children play in the moonlight. Their parents sit and chat.

In the midst of all this leisure church leaders have seen a magnificent opportunity. The young men and women of the upper grades, high school and college, have responded well, and vacation church schools have sprung into being. The secretaries of the Student Christian Association of India spend half their time in promoting vacation schools and training students for the work of teaching the children and illiterate adults of the country.

One type of vacation church school is seen at Harda. Its teaching staff is made up of two adults—the pastor and the missionary—and four seventh and eighth grade schoolboys. The students are the forty-five children of the Christian community and a few non-Christian neighbors of theirs. Promptly at six-thirty in the morning four lines form outside the church and when the bell rings they march in together, with their teachers. In response to a call to worship they rise to begin a fifteen-minute devotional. Then they separate for a half hour of Bible stories. This is followed by a drill period in which worship materials are practiced. Handwork follows.

The groups are making kites, for it is kite flying time. They make the kites to give away, but when made, alas, "the world, the flesh and the devil" are too

strong and receiving seems much more blessed than giving. A compromise is finally effected whereby these first kites are kept and the second (presumably better) specimens of manufacture are really given away. A cheery though hot half hour of play concludes the program. It has been good for the pupils. The young volunteer teachers return to their homes having experienced some of the problems and joys of Christian service.

A second type of vacation church school is commonly met with. Imagine a village of a thousand souls in which only two or three persons can read and write. There is no school. A group of high school and college youths start from their homes at five-thirty and arrive in the village at six or six-thirty. Their work begins with collecting fifty to eighty children and those adults who promise to come regularly. A period of worship and Bible study is followed by an hour or more given to the teaching of reading. The best methods

are used, for the time is short. Whatever is taught must be taught within six weeks. A period of play is enjoyed. Here the group of children, probably for the first time, plays together as a unit, runs races in competition, greatly enjoys kicking a football around, and learns to play drop the handkerchief, blackman, and some Indian games. Over ninety per cent of the population of India is illiterate and only as the youth of the land gets under this burden and generates some enthusiasm for lifting it will India begin to experience the power and freedom which comes from literacy.

The vacation church school movement depends quite largely on volunteer workers. Its strength lies in the opportunity which it affords for young people to gain experience in service. But in order to do efficient work they must be trained. Part of the work of mission and church organizations is provision for such training. At Rajghat, the King's Camp, near Damoh in April, 1929, a group of forty boys from the Methodist Episcopal and Disciples of Christ churches were in camp together for a week. A regular part of their program was the class in methods for use in vacation church schools. They sat on a hillside facing the west and as they listened to the addresses and took part in the discussion one could not help but feel that their souls were catching fire at the altar of sacrificial service even as their faces turned golden in the light of the descending sun.

The vacation church school is a wonderful opportunity to preach the gospel. In all schools are found some non-Christian children, and in many, particularly the village type, most of the children are those of Hindu or Mohammedan parents. The interesting program, the Christian fellowship, the supervised play, to say nothing of the worship and the Scripture teaching, reach a large group of the future men and women of India, and introduce into their drab existence the Christian concept of life, lived out before



—D. A. McGavran.

Daily Vacation Bible School, Damoh, India

them. The controlled environment is Christian. The gospel is presented in every minute of the session, in every game, every reading lesson, every contact with the teacher. All of this is finely illustrated by the following incident: Philip Sahadeo after studying for three years in the capital city of Central Provinces took his final high school examination and went for the holidays to the little village of Domapur in which his parents are peasant-cultivators. Here he enlisted three adults, volunteer workers, to help him. Forty-two were enrolled in the vacation church school. Since there were some adults in the school and since the village children in many cases had to graze the cattle, two sessions of school were held, one early in the morning, the other late in the evening. The school ran for seven weeks. The program was not as strong as one could have wished. The significant facts however are the volunteer effort stimulated and enrolled, the influence of the only educated man in the village coming back from school and without monetary reward of any sort undertaking regular work of this nature, and the example set to other young men.

This is not the only case in which service was volunteered. In practically every one of the twelve schools which the eighteen churches of our mission maintained, a large part of the staff was composed of students who volunteered time and effort. In Bilaspur the most successful of five vacation church schools was one in which a family of three young people, two brothers and a sister, composed the staff. They worked largely without supervision. One of the most difficult problems which the church in India has to face is the securing of volunteer workers for the many aspects of church work. In a day when practically every able member of the church was a paid worker—preacher, teacher, colporteur or what not—the tradition grew up that church work was really a part of the work for which a coworker was paid. At the present time, when the number of independent Christians is larger than the number of those who are economically dependent on the mission, there is a tendency for those not on the mission pay roll to consider that they are not responsible for carrying on the work of the church. Movements like the vacation church school are doing much to inaugurate a new day.

The most encouraging aspect of the situation is the way in which the church is getting under the burden. Up to the present time the mission has supplied practically all the religious education which the membership of the church has received. It has educated children in boarding schools, missionaries and those paid by the mission have done nine-tenths of the teaching work in the Sunday schools, the preaching in the churches, the management of societies of Christian endeavor. The vacation church school movement will result in the church taking a larger share of the religious education of



—D. A. McGavran.

Daily Vacation Bible School, Hatta, India

its youth. The step is becoming necessary. We now have a number of churches in town where there is no mission school. The religious instruction imparted by the Sunday school is inadequate. The vacation church school offers such churches an opportunity to give their children instruction for two to three hours a day over a period of six weeks, during a time when the pupils have nothing else on their minds, when boys and girls may meet together as children of the church to grow into the likeness of our Lord. The vacation church school movement is another step toward the stalwart independence of the Indian church. It is another stage in its maturity. It is another indication of that time when the eighteen churches of the India Mission of the Disciples of Christ will be vigorous self-supporting, self-governing, self-propagating churches.

Knowledge vs. Ignorance

THE new displaces the old. At Bolenge, Africa, a prominent member of one of the oldest families of the native village died. He had been a church member for many years. Some time ago he made a single personal gift of fr. 2000.00 toward a church bell. He got into trade and became enamored of money-making. He had a sudden paralytic stroke and died of hemiplegia. Another influential member of the village, no longer identified with the church, accused a third prominent villager of witchcraft. The few hours that elapsed between the death and burial were filled with mounting excitement.

An enormous crowd assembled for the funeral, conducted by the native pastor, himself long connected with both families involved. The tension was extreme. Accusations, denials, threats, whisperings and black looks were everywhere. Thus far the old had been in the ascendant: ignorance, superstition, suspicion reigned. And then the new stepped in, in two steps.

First. The Bolenge medical missionary, Dr. G. J. P. Barger, fully in the confidence of the church and community in things of life and death, arose and gave quietly and convincingly in the native language, which is being gradually expanded year by year by the inclusion of medical and other terms, the facts connected with Bosulu's death, the immediate cause and the probable contributing one, heavy drinking of strong liquor which the defunct had been demonstrating and selling. Visions of ancient witchcraft faded from the scene in the face of a medical science being increasingly shared by a score or more of their own young men in hospital training.

Second. Pastor Mark Njoji preached.

One of his illustrations was to liken life to a beautiful mirror. Suspended firmly from a nail of faith in the wall of Christ, it remains untarnished and unbroken, and if perchance dust come to it it can be cleansed. But remove it from that nail in the wall and lower it to the level of the earth, allow it to be handled by any and all, moved here and there and everywhere, splotched with the mud of the earth to which it has fallen and the silver of the backing is removed, the edges are chipped and broken, the profane finger marks and caked mud ruin its beauty and usefulness forever, and there comes the inevitable day when, ruined, it is broken and useless and is thrown away.

The sermon literally seized the many groping and bewildered minds of the gathering and herded them toward spiritual heights whose beauty and grandeur made a lasting impress upon all auditors, black and white alike.

The whole experience has served to deepen and strengthen the foundations of the church everywhere thereabouts. And it gives another striking example of the ultimate assured victory of Jesus Christ over the powers of superstition and dark ignorance.—*Congo Mission News*.

Washington-Born—And of Texas Parents— Yet Can't Be President!

MRS. IDA VAN ZANDT JARVIS sighs.

"Isn't it a shame?" says the beloved eighty-six-year-old pioneer mother of City Councilman Van Zandt Jarvis. "I can never be president."

Then she smiles the smile that has melted the heart of many a city and county official whose rulings have irked Mrs. Jarvis.

Mrs. Jarvis can never be president of the United States because she is of "foreign birth."

And this is spite of the fact her parents were born in the United States and Ida Van Zandt was born in Washington, the nation's capital.

Here's the "catch"—

Isaac Van Zandt, her father, was in Washington as minister of the Republic of Texas when Ida Van Zandt was born in 1844.

Texas had not been annexed. So Ida Van Zandt was legally a "foreigner." And the Constitution says expressly that no person other than of United States birth can hold the nation's highest office.

Mrs. Jarvis holds three responsible posts in the First Christian Church—one of them that of deaconess—is the only woman member of the Texas Christian University board of trustees and an active

Mention of Jarvis College, our Negro school at Hawkins, Texas, calls to mind at once the names of Mrs. Ida Van Zandt Jarvis and Major Jarvis, who have done so much for that school. Because of this and Mrs. Jarvis' wide acquaintance through state and national conventions, we feel sure that the following, clipped from a Fort Worth, Texas, newspaper, will be read with interest. Mrs. Jarvis is regular in her attendance at the Mission Study class at First Church, Fort Worth and takes part on the program

Y. W. C. A. worker in spite of her years. Her eyes still twinkle and she has a complexion that would be the envy of many a girl of twenty.

And all this work she does on four hours' sleep a night!

Mrs. Jarvis likes to recall that two famous men of history attracted wide attention because of their similarly small sleep requirements. These are Napoleon Bonaparte and Thomas Alva Edison.

She reads far into the wee hours before she gets her night's sleep. And she doesn't nap during the day hours.

Mrs. Jarvis recalls that Fort Worth was "quite a city" when she moved here from Quitman just as the Texas and Pacific Railroad was laying its rails into the city.

"The railroad boom was under way at the time," she recalls. "Why, there must have been long towards a thousand people in Fort Worth."

Mrs. Jarvis' home was next to the site of the old Elks Club on Lamar.

Her signal to put supper on the table was when Mr. Jarvis left his store eight blocks away on Main Street.

There wasn't a single building to mar the view!

"Oh, we were away out in the country then," Mrs. Jarvis chuckles.

Mrs. Jarvis finds more amusement in talking of Fort Worth's first church than anything.

This was a one-room affair with two doors.

The brethren went in one door, the sisters in the other.

The brethren sat on one side of the room, the sisters on the other.

One stormy Sunday night the attendance was small, Mrs. Jarvis recalls.

The pastor was having difficulty making his voice heard over the beat of the rain and growl of the thunder.

"The brethren and sisters will please move closer," he asked.

"Instead of moving closer to the pulpit, the men and women all moved over close to each other."

Mrs. Jarvis giggles over the incident to this day.

"The pastor nearly had a fit. I remember I didn't hear a word he said for snickering through the rest of the service."

strong if they were not so otherwise. We have seen women with burdens on their heads and both hands full, climb the hill with much more ease than did we with a stick to assist us.

They have seen their first baptismal service and also their first communion service at this present visit. May there be many more such happy days in the future for them. How our hearts ache to be able to plant a station among them!—the one so long promised somewhere on this needy river. The Administrator in a friendly call, asked why in all the needy places around about, there is no Mission Station.

Ngondo is the heart of this great section. A crowd of several hundred greeted us here ten days ago where the teachers are gathered for a few days of institute. This morning 84 were baptized from the inquirers of their villages and some 300 or more partook of the Lord's Supper. Such enthusiasm as is expressed in the singing and every part of the service is indeed inspiring. From this crowd of teachers go out missionaries to the foreign posts on the Ubangi River, and their support comes from the offerings of their own villages. There are twenty "living links" if you please, from this region going out this next week.

"He That Goeth Forth With Weeping"

By MRS. W. H. EDWARDS

IF WE only had words to express the feelings that come to us, as we make this annual trip up the great Ubangi River in the heart of Africa!

At points where only a few years ago we left teachers to plant the seed in uncertain conditions, we now find enthusiastic crowds awaiting our arrival on the S. S. Oregon. Waiting for the "Good News," for that is the name of the boat in native tongue.

For some time it was with difficulty that we persuaded some of our older Christians to come up and start the work in these strange tribes. A few more daring young men volunteered to come, but it was lonely and discouraging then. Few seemed to pay any heed to their most generous impulses. No wonder their enthusiasm waned. Later some young teachers from nearer tribes volunteered to come. The Ngiri boys, the tribe that was so dreaded by the Nkundos of Bolenge only eighteen years ago when Mr. Corey visited us, were the volunteers. Perhaps their customs were more nearly the same as these folk—but they are beginning to bring in the first fruits of their labors.

At Imese where we found the people too saturated with palm-wine and hemp-smoke to scarcely notice our arrival, they are now greeting us with Christian songs and smiles. Several boys have learned to read and write, and the desire for learning as shown in requests to buy books of their own, is most satisfying. Several are ready for baptism from this and a nearby village. Two days farther up river, at Dongo, where formerly even children were smoking hemp, we were met this time with a crowd of at least a hundred clean-looking men, women and children, happily singing and cheering. Five are ready for baptism here and deputations from back-country villages are asking for teachers to their people also. This is a savage tribe where, since our last trip some eight months ago, there has been a case of murder and cannibalism. They are a tribe of strongly built men and women and plenty of children. The village of Dongo is on a high bank of the river—three times or more as high as any of our Mission Station situations—so that the necessary exercise of climbing the steep path would make them

Following An Investment On Through

A Sequel to the Story of Hannah

By MARY CAMPBELL

JUST as every little child always asks, "What happens next?" so with some of us grown-ups. No sooner had the February number of *WORLD CALL* reached India with the story of Hannah, under the title of "All the World Loves a Lover," than back comes what might be called a sequel. At least there are some interesting bits of information which throw light on the whole family from which Hannah came. In this article, you will remember that I said we did not know Hannah's family, other than the brother that came with her. Carl W. Vissering, our missionary recently located at Hatta, in India, now writes back, "I hasten to say that I know Hannah's birthplace and relatives. They live within a mile of the Mission bungalow in Hatta, the bungalow in which we now live. It is the extremely good friendship of her big-hearted uncle (who must be before God a truly righteous man) that has opened the whole area of Hatta to the big program the Mission is putting on there."

"About four months preceding our coming to Hatta, Otto, our evangelist, sat down on the veranda floor of this home and began teaching the children of this and one or two neighbors' homes the A. B. C.'s of Hindi right along with giving them the prayers, songs, teachings and life of Christ. The results of this school are proving so good that they are revolutionizing the whole station. It took just such a friendly home as this to let us get started, and show that we are real friends of the people. Now the neighboring towns having heard of this little school and its healthy, religious atmosphere, are coming to us and asking us to repeat the good work in their midst. The first time I visited this lovely school, it thrilled me beyond description. The old man's face just shone, for he enjoyed the fact more than even I or anyone could, that these children, about a dozen, were learning to read and write and sing good songs, and pray to God."

"One of my highest ambitions now is to bring Hannah and Benjamin Joseph

to Hatta as our guests and show them off with pride that all may know what Christ and his own are doing for his own today."

In the very same mail, which came telling us of Hannah's relatives and early home at Hatta, there came another letter from Mrs. G. E. Springer down at Mungeli. By reading the same article, she was inspired to add some bits of information in regard to Hannah's little girl life in the Mahoba orphanage, when Mrs. Springer was in charge there. Then she goes on to tell about Hannah's brother, Henry.

"Her brother, Henry, was a few years older than Hannah and there was a younger child that died. One of our evangelists took Henry for awhile, then later he went to the Damoh school. When Hannah grew old enough, she corresponded with her brother regularly, but mission funds would not permit car fares for so long a distance. Their personal meeting was never arranged until they were earning their own money. I am now at the same station where Henry and his family live. Henry is one of the finest spirits that we have in the church and in the evangelistic work. His wife is one of Miss Fleming's best Bible women. They have a little girl about seven, and they had a little boy about three. Last July a baby girl came to their home. It was generally understood that little Sam, the brother of three, was the most promising child in our station and we all loved him dearly. One morning last winter he accidentally pulled a pan of boiling water over on himself, scalding his arms and legs badly. Every possible medical aid was rendered. The mother and father were devotion itself to the precious little sufferer, but pneumonia developed and our little treasure had to go. When Henry and his wife, Mathilda Bai, saw little Sam slipping away from them, unlike those about who had no faith in God, they did not scream and beat their heads on the floor, but Henry said to Mathilda Bai, 'Let's pray him into heaven.' He

took hold of her hand and they knelt silently by the bed. The last breath was gone, and they still tarried, then Henry said, 'He must have arrived by now,' and they arose, heartbroken, yes, but examples of Christian faith and fortitude. We all miss our happy little Sam."

Mrs. Springer continues: "The accompanying picture shows Elizabeth Moody and Henry's little baby who has just appeared in the baby show, at Baby Welfare Week, and carried off the silver medal, the first prize to the one perfect baby between six months and a year old. She cooed and crowed and gurgled all the time until I took her clothes off her for the third time that afternoon—this time to hold her up as the most perfect baby, and tell the other mothers that little Shanti had never had a dose of opium nor had anyone ever burned her little abdomen—no scars on her. She wouldn't have minded my lecturing about her, but she was properly indignant about appearing the third time before a crowd in undressed uniform, so she embarrassed me by crying instead of laughing. She was looking quite proud of herself when dressed again, as she played with her new medal and tried to eat it up."

"This is the latest up-to-date chapter of that household. Was it worth while to save two little homeless children, about twenty-five years ago?"

We feel that a great religious awakening is coming to Japan. Recently a union meeting for women was held in the great Public Hall here in Osaka. About 3,000 women attended, listening to the gospel for three hours, as proclaimed by Miss Michi Kawai, formerly general secretary of the Y. W. C. A., and Kagawa San, with short talks by the leader who is the wife of the pastor of the Free Methodist Church here. Three of the women of my Bible class in the factory district signed decision cards, and I trust they will soon come into Tennoji Church.

ROSE T. ARMBRUSTER.

Osaka, Japan.



Elizabeth Moody and Shanti

Helping Churches to Walk Alone

By JESSE M. BADER

Secretary of Evangelism

JESUS never said, "My home or my child," for he had neither. He did say my Father and my Church. Of his Church he said, "I will build her." He is the architect and builder of his Church. The materials he proposed to use were human beings like Peter, James, John, Lydia, Paul, Timothy and Dorcas. He is still using the same materials to build his Church that shall outlast the stars.

There is no greater or more worthwhile work than the planting and growing of local churches in needed places anywhere in the world. The church of Christ is indigenous to any soil in any land. When planted and nurtured, it grows in any clime.

One of the sure things that happened following the preaching of the gospel in the New Testament days recorded for us in the Book of Acts was the establishing of churches. Almost in every place Paul preached, a church resulted. Here the light was set burning. This was done to meet a need. These "outposts" were imperative if Christianity was to live and work and redeem. There has been a great contribution that home missions has made in North America in planting and growing churches. In fact the majority of the churches in our brotherhood were made possible by home missionary strategy and money. Some of these churches thus established are now our greatest congregations shedding abroad their light to bless the whole world. Two things are necessary at present. New churches are still needed. Weak churches need financial help. In the fast growing cities new churches are needed to save the city. In the weaker states of the nation and where the churches are few, money is needed from the United Christian Missionary Society.

This great missionary organization is carrying on for the brotherhood a most

creditable and telling church maintenance program. Churches are helped in both the United States and Canada. About 140 churches are now on the church maintenance list and \$35,000 is spent each year in this highly profitable use of mission funds. The money goes out each month to each church from the headquarters office in various amounts voted by the Executive Committee. Each appropriation is usually for one year and paid by the month. Perhaps it would be interesting to relate here the story of several of these churches.

Several years ago, the home department sent one of its evangelists, I. E. Adams, to Borger, Texas, to hold a revival and organize a new church. Here was a little city, rich in oil that had sprung up almost over night. A tent was secured. A four weeks' meeting held. A church was organized with about 75 members that has from the first been self-supporting.

At Clarksdale, Mississippi, there was a congregation worshiping in a basement. This was three years ago. To build the basement they had borrowed from the church erection department of the United Society. They still owed \$5,000 and felt they could not pay off this debt as the congregation was weak. They were about ready to send the key to the basement to the church erection department. There was a hurried consultation at headquarters between the church erection and home departments. It was decided to send Mr. Adams in to see if the situation could be saved. A revival was held, converts were baptized, the church took on new hope. Before the meeting had closed, the \$5,000 had been pledged. Several weeks afterwards, it was paid in. A member of the church brought the amount to the headquarters and received the cancelled note. Another loan was granted to erect

the superstructure over the basement. An able pastor was called. The home department gave an appropriation to help in the pastor's support. The church has been dedicated. The congregation will soon come to self-support.

At Pocatello, Idaho, the home department is spending \$1,260 this year to keep Charles Stout on the field as pastor. He is doing a heroic work in a Mormon stronghold. The closest church of our brotherhood is 300 miles distant. Brother Stout is doing a great work in a hard, lonesome field. At Laramie, Wyoming, a new congregation was organized in December, 1929. On Easter, 1930, there was an attendance of 81 in the Sunday school and \$13 Ministerial Relief offering. The membership now numbers 80. To the work in this university city, the home department appropriates \$600 this year on the salary of Hugh Jull as pastor.

In January, 1926, a new church was organized by the home department in the capital of Wyoming at Cheyenne. Mr. and Mrs. Charles Hannan became the leaders of this church. This delightful and devoted pastor and his wife have served this new congregation ever since the organization. The church was organized in an undertaker's parlors because there was no other available place in the city for a meeting. After four years of effort the new church building and lots are worth \$39,000. The debt is down to \$14,000. The membership numbers about 300. The Sunday school on last Easter was 406 with a Ministerial Relief offering of \$115, and 8 additions. The church expects to come to self-support by January 1, 1931. It took less than \$1,000 to organize the church. After five years it will be self-supporting. A new church was organized by the home department in New Orleans three years ago. This congregation is in a fine residential section of the city and known as the Carrollton Avenue Christian Church. William Weaver is the pastor. It now has a beautiful building. The debt is \$17,000. The home department is paying one-half of the pastor's salary and the congregation the other half.

What the United Society is seeking to do is to help so far as funds are available, to build strong local congregations. When a church is organized, the United Society stands by until the new church is able to walk alone. Then if a building is needed the church erection department helps. The cooperation is beautiful and genuine in all the departments of the United Society in building up the local churches in hard fields. Missionary dollars thus spent in these 140 churches yield glorious returns.



This new church home at Plainville, Kansas, was made possible by a loan of \$12,000 from the church erection department of the United Society

Fun and Fellowship at the Leadership Conference at Los Banos

By MRS. A. R. HUBER

IT WAS the day after Christmas. The frequent showers were as intermittent as the trains and trucks that brought youthful delegates, joyful and expectant, to the Second Christian Leadership Conference in the Philippine Islands. All nature seemed to be in readiness—flaming poinsettias, stately palms, waving sugar cane fields, Laguna de Bay finely pencil-ing its outline in the distance, and San Cristobal, Banahaw and Mt. Maquiling keeping silent watch over all.

The get-acquainted party served its purpose admirably. New faces, new names, new games—new friends!

The true-to-type delegates started off the very first meal with much merry-making. The longer they ate the louder they sang and the harder they laughed. A bountiful supply of jokes gave spice to each meal and stimulated us mentally.

College Chapel with festive decorations of palms, pines and poinsettias appropriately signified the real purpose of the conference. Each morning and evening sacred music and heart-stirring messages inspired us to lives of consecration, service, world friendship and brotherhood. The messages of such leaders of youth as Cortizan, Carino, Fey, Huber, Florendo, Nabong, Evangelista and Sobrepesa always find receptive hearts.

Each morning and some afternoons were devoted partly to classes and study periods. One of the following courses was taken by each delegate: "When We join the Church," taught by Miss Reed and Mrs. Pendleton; "The Teacher's Study

of the Life of Christ," with Miss Lee as instructor; "Personal Evangelism" and "Stewardship" taught by Mr. Huber; "The Christian Endeavor Expert" with Miss McLaurin and Mrs. Huber as teachers, and "Leaders of Youth" with Mr. Carino as leader.

The Los Banos Conference was not all work by any means. Games in the morning, games in the afternoon and games sometimes at night kept everybody busy. Innocence Day (Philippine April Fool) brought our fun to a climax. A successful fire alarm before dawn, jokes through the day, and a clever and guaranteed-to-laugh stunt night filled the hours full of exhilarating merriment. Mr. Bousman, Miss Cole and Mr. Huber were responsible for the success of our recreational activities.

The conference was strictly cosmopolitan. Of the registered delegates there were 24 Ilocanos, 17 Visayans, 15 Tagalogs, 2 Siamese, 1 Indo-Chinese and 1 Japanese. An average of 110 young people attended the evening services.

Mention has been made of teachers, speakers, delegates and students but a résumé of such a successful conference would be incomplete if we failed to give the names of Mr. and Mrs. Bousman. They were the "powers" behind the conference. Most of the preliminary arrangements were made by them and it was they who promoted the whole conference and brought it to a glorious climax on New Year's Eve. Great is our gratitude to Mr. and Mrs. Bousman

and to the members of College Chapel who opened wide their doors to us.

The old year faded into the past; the new year was ushered in by a most impressive consecration service. All who were present pledged themselves anew to follow more closely the Master of Men—and in the solemn quietness thirteen young people accepted Christ as their personal Savior and Friend.

The conference is over but the memory of happy days lingers still and often through the coming year we shall sing as we did there:

"Down where the palm trees sway near old Los Banos
From near and far away convention beckons us;
Its spirit strong and true will guide us always
We never will forget convention days.

Though we are far away, we'll carry on each day
And prove by word and deed that we all heed
This spirit strong and true the love that's born anew
Yes, we will keep it there deep in our hearts."

A man there was, some called him mad,
The more he gave away, the more he had.
—Bunyan.

When men *pay* as they *say*, folks are inclined to believe them.—*Sherman Powell.*



Delegates to the second Christian Leadership Conference, Los Banos, Philippine Islands

A Picture—Past, Present and Future

By H. M. REYNOLDS

I SEE a picture. It is a picture of a group of villages around Kotmi, India. The words of Jesus have not been preached to them, and there is no message of love and service, or of a Savior. Then it came about that work was started in these villages and one day Budu came to Mr. Madsen and said he wanted to be baptized. He was baptized, was married, and worked on the farm and for Mr. Madsen. His family and caste people were his enemies for a long time, but gradually they again became his friends.

Budu does not read or write, but every one knows him for miles, and he knows them. One day it was decided that we should ask Budu to be our church evangelist. We told him we would give him a six months' trial, and through his efforts and those of others, another family was brought to love and serve Jesus. But this is only a part of the picture, for this past year, his people, who are still Hindus, gave to Budu a small field near our own small village, and by annexing some fields from the government forests he has several acres. Now by giving him some help he is in his own house on his own fields, the first independent farmer in our village. How proud we are of him. But this does not finish the picture, for the Kotmi Church in celebrating Pentecost is observing the week of prayer and the weekly prayer meetings. The weekly prayer meeting is held in the homes of the Christians. It began in a nice house near the jungles. The Christians of the community were gathered around the small fire and Budu began by asking that we sing a song whose thought is "We are helpless without you, Jesus."

Many of those present were men who were Hindus and had become worshipers of Jesus. It was because the Spirit of Jesus had worked in their hearts that this meeting was possible. Here they were putting their faith in Jesus, leaving their superstitions and fears and venturing out on faith in a Savior of love. As Budu



—H. M. Reynolds.

Mrs. Reynolds in Indian costume, with a group of women with whom she is working. Virginia Rose in front row "dressed up" in a garment upon which her mother had been working

told some of his story, I saw another picture which shall be. Many missionaries and Indian men and women have given their lives that this meeting might be tonight in this house. Ten or twenty years in the future there will again be cottage prayer meetings and this time it will be a large group, and they will be happy and thrifty, sending their children to school, praying for the work of their church, and remembering that the Christians of 1930 gave themselves that they might become Christians and have homes and a Savior to love and serve, and they will rededicate themselves to the mighty task just as we have done.

The accompanying picture is of Budu's house, and he is our first independent farmer in Kotmi. He has a fine family of four children. He is a hard worker and tries very hard to bring others to know the Lord Jesus and accept him as their Savior. Pray for him, for he can be a real power in these villages for Jesus.



—H. M. Reynolds.

Budu and his family, with his humble home in the background

Christian Education Study Week

By C. G. McAlister

THE Christian Church at Union City, Indiana, recently enjoyed a unique program. Gaines M. Cook, director of religious education for the Christian churches of Ohio, was invited to be present in what the local church called "Christian Education Study Week." The course was "The Teaching Work of the Church" and Munro's book, *The Church as a School*, was used as a text. The object of the study was to present the program of modern religious education to the whole membership. The class was conducted upon a twofold basis: first, the class was an accredited class for Teacher Training credits; second, the subject matter was so adapted that it made a direct appeal to the entire membership. Sixteen credits were given.

A careful and scientific study of the local school upon the basis of the 300 point score card of the program of work for the departmentalized school was made. On the closing night a three-year program was adopted looking forward to the attaining of a perfect score within this three-year program. The local church is making definite plans to inaugurate a program that will materially increase the efficiency of the school. The ultimate desire is contained in their local slogan. "An adequate religious education program conducted in an adequate educational building."

There is an active church school committee which is responsible to the official board. It is the hope of the membership to eventually have the church assume a definite responsibility for the complete Christian education of the members who attend the school.

A Neighborly Visit

By NORMAL B. WARD

THE most looked-forward-to thing in the life of the new missionary in Argentina, after being able to understand and speak the language, is the trip to Asunción where we have another mission station. After a year's waiting and planning we were on our way to Paraguay. The trip was made by river boat, taking about four days.

The entire trip up the rivers was full of interest as it was our first experience in the interior of the country. I say rivers for though it is the same river it has three names. From Buenos Aires to Paraná it is the La Plata (the silver river), from the city of Paraná to the city of Corrientes it is called the Paraná and from Corrientes to Asunción it is the Paraguayan River. The river itself is more changeable than its names. The first part is quite muddy and very wide—at some places eight to ten miles. Farther up it is less muddy and narrower although even there it may spread out over the flat country for four or five miles. The boat has to continually turn and twist as the river is very winding.

The country on either side of the river is level so it is impossible to see far inland. The jungle comes right down to the water's edge and there is dense vegetation everywhere, mostly of an undergrowth nature with a very few large trees. The vines and branches are filled with multitudes of many colored birds, large and small. The dense green background makes a beautiful setting for the numerous flowering trees. The predominate colors are red and yellow. Most trees seem to have some type of flower.

From the deck of the boat one gets an occasional glimpse of an alligator taking his sun bath on the sand bar.

At last we arrived in Asunción. We noticed that the sun was much hotter than when we started and thought it must be an usually hot day but we later found it was not quite up to the average day. The sun is so hot at midday that all stores, banks, shops, etc., close from eleven until three or three-thirty during the summer time. The streets are deserted; everyone is taking a siesta.

The city of Asunción is one of the oldest cities of the Americas. It was founded in 1535 by the Spanish and has had a continuous existence ever since. The population is estimated to be between eighty and one hundred thousand inhabitants. No one knows exactly as they have no census. The city is typically Spanish with one story flat-roofed houses. But more interesting are the people.

When the Spanish came to Paraguay the country was inhabited by Indians. The Jesuit fathers taught them to build houses and to make and do other things that pertained to mission work. Magnificent churches were erected under the supervision of the Fathers and land was cultivated but the Jesuits became too ambitious

politically and were driven out. Their work perished completely, except for the ruins of the churches which remain and can be seen today.

Paraguay prospered and at the beginning of the war of the Triple Alliance was the wealthiest republic of South America. The war cost Paraguay heavily in money, territory and men. Most of the able-bodied men from fourteen years and up were killed. Paraguay today is an example of the evil effects of war. The republic is comparatively poor. It lost territory but above all the race has seemingly deteriorated.

The white population is in the minority. The greater part of the population is Indian. Spanish is the official language but Guarani, an Indian dialect, is used by most of the people.

The women do the work of Paraguay, especially the farm work and selling of produce. They are very industrious. The men are not so and most of them are perfectly willing that the women should work. This situation was also brought about by the war for after the war there were so few men that it was necessary that the women do the work. Men were at a premium. So a man married the woman that was the best provider. The man power of Paraguay is still below normal so the condition still exists.

The women sell vegetables from house to house. It is interesting to see them going along with a large basket of fruit or vegetables balanced gracefully on their heads, another basket in one hand, a baby on the hip and a large black cigar in the mouth. The most of them still go bare-

footed though shoes are being worn some. A Paraguayan woman will not carry anything in her hands if it can be carried on her head. I saw one walking along with an umbrella neatly balanced on her head.

Most of the lower class of peons go barefooted. I saw one man in the center of town with a palm beach suit, straw hat, carrying a cane and barefooted. It is hard to associate hat, suit, cane and bare feet together. According to Paraguayan law it is perfectly all right, sane and proper to go barefooted but one must wear a coat of some kind. So there, as in Argentina, the pajama coat is very popular and very often the pajama suit is worn on the street. The law of wearing a coat is enforced. An Englishmen was arrested while we were there for driving his automobile while in shirt sleeves.

From the very first Catholicism has been the only religion of the white population and some Indians. Very little has been done for the people. There are many nice church buildings in Asunción but not much constructive teaching.

Protestantism has barely touched the life of the republic. I am convinced that we, the Disciples of Christ, in our school work are one of the outstanding leavening forces for righteousness in that needy land. The school is meeting a real need and is making its influence felt throughout the republic. The school is taking advantage of its daily opportunity to present Christ. It is sowing the seed that shall some day bring forth an abundant harvest of Paraguayans working to bring the Kingdom of God to its fruition in that old republic.

The Coming of Gandhi

THE road between the Women's Industrial Home and the Children's Home in Kulpahar was in gala dress. There were green bamboo arches at the two gates, colored paper chains and strings of pennants from the gateways to the road and along it. Lined up to the Children's Home side of the road were the "Wolf Cubs" and "Blue Birds" in uniform, with eager eyes and a banner.

People passing by lingered and then stopped, forming a group by themselves beyond the lines. Christians and non-Christians living on the compound or working on the place joined them.

It was past noon. An automobile was heard. "He is coming," they said. Those who had sat down to wait rose to their feet. All eyes were turned toward the distant road intently. As the car approached, a song was started. But as the car passed the driver said, "He is not with us, but coming behind us!"

The song stopped and again the expectant faces turned to the road. A big red motor bus with flags flying came rolling

clouds of dust. Of course this was Gandhi Ji.

Again the singing and hands raised to salute. But the driver passing called, "He is behind us."

Another short wait. This time word came, "He is coming on foot and with a crowd." A few men preceded them clearing the way and halted the others not far from our lines where they stood quietly while their leader came on. He received salutes and salaams pleasantly and at the close of the song talked informally with the children and others. Bibi Ji (Beebee Jee), now in her sixty-third year, mother-matron of the Women's Home, and much beloved, did the simple honors of the occasion.

Then he went on, and it was over. But the day, because of those few moments, will be long remembered. Whether those standing by that Indian road were conscious of it or not, service for their country had become a little more personal, devotion to her had grown a little stronger. India had become their very own.

Kulpahar, India. NEVA NICHOLSON.

Summer or Winter—They Care Not in Japan

By K. C. HENDRICKS



—K. C. Hendricks.

Yonezawa Sunday School Ski Club

IT IS not too much to say that probably few peoples love the out-of-doors, in all kinds of weather, as do the Japanese. Seldom does the weather affect church attendance to any decided degree. Outings are very popular, both in the case of public schools and of Sunday schools.

Among our churches in Japan outdoor evangelistic meetings have long been a feature of the work. The best known of such efforts among our own churches—possibly among all churches throughout the country, of any denomination, is the cherry-blossom-time meeting held every May in the beautiful city park on a hill in Akita, by our Akita church. C. F. McCall has been for many years the chief sponsor of this effort, putting an energy and a spirit into it which has brought splendid results, not only at the time of the meeting, but through the year. There are some persons around Akita who seem to depend upon these blossom-time meetings for their year-round supply of reli-

gion, just as some people at home regard the annual revival meeting. Many, however, actually become earnest inquirers, and eventually good Christians. The heavy sales of Christian literature at the Akita "Hana-dendo" (blossom-evangelism) has been one of the outstanding features of this meeting.

The two illustrations accompanying this article show groups at Yonezawa in the Fukushima District, in connection with definite Christian activities out-of-doors. One shows the workers of our own Yonezawa Church, together with those of the Methodist and Presbyterian churches, at the time of the midsummer united evangelistic meetings. The other shows a winter outing of the Yonezawa Sunday school Ski Club, which seems to have brought pupils, teachers and pastor into a delightful fellowship which is bound to continue for much in the holding of those young people for Christ and the church. Pastor Tanaka, formerly at Akita, and

often associated with Mr. McCall in the "blossom meeting" there, is seen near the center of the group. Mr. Tanaka is one of our best outdoor workers in Japan. Great was the writer's joy last summer to be with him in a "blossom meeting" held for the first time in the wonderful iris gardens at Nagai, near Yonezawa.

I have been in a group of Christian evangelists who follow tens of thousands of people to the top of a mountain in Fukushima Prefecture at the time of the annual festival in honor of the Buddhist deities called the Mountain Kings, and there held forth for the King of Kings with Bible and tract and testimony. What lovers of the face of nature these Japanese people are! How they are drawn by the spell of mountain and blossoms and snow, even of mist and rain, as well as sun and moon, clouds that drift and crickets that chirp! Oh, how we do pray for wisdom to help guide them through nature to nature's God. What a wholesome sign and promise this is for a healthy Kingdom of God in Japan—this love of the open air, of nature, of Reality.

India and Pentecost

YESTERDAY we had an interesting service in the church. Bhaskaranand preached an inspirational sermon which was followed by a short presentation of the Pentecost Program and the motto as accepted by the India Council of Churches, "O Lord, Revive Thy Church, Beginning With Me." In all our churches either Dec. 1 or 8 was to be observed as a Consecration or Dedication Day, in which an opportunity was to be given to the individual members to pledge themselves to the carrying out of the program for the revival of the church, and the reconsecration of their lives to the leadings of the Holy Spirit as they tried to exemplify in their lives the spirit and the mind of Christ.

So we presented the aims for the churches, emphasizing the need of personal consecration, personal devotions and family worship. Then we asked all those who were willing to have a revival in the church which would begin in their own hearts to step forward to receive the printed wall motto, in Hindi. About half of the congregation responded by coming forward while the congregation sang "Take my life and let it be—," and while standing the elder led us in a consecration prayer, and the wall motto card was given to them to hang in their homes as a continual reminder of their renewed vows.

Then they were seated and we all joined in the observance of the Lord's Supper.

Each Lord's day we expect to give some time in the services to emphasizing the program of advancement for the churches and the call to a deeper personal spiritual life. We hope that others will be re-dedicating their lives and asking for the motto to hang in their homes.

J. H. BIERMA.



—K. C. Hendricks.

Union Tent Meeting in Japan

Rath, India.

The Welcome Home of Dr. and Mrs. Corpron

By DR. D. S. CHEN

DURING the civil war of year before last, when Dr. and Mrs. D. S. Corpron left our hospital in Luchowfu, China, many expressed great sorrow and disappointment. After the civil war was ended and when everything was again quiet and settled in this city, people asked our hospital staff when they would be back. Many Luchowfu citizens were anxious for Dr. and Mrs. Corpron's return as also were members of our hospital staff.

On October 2, a telegram was received from Dr. Corpron with the good news that he and his family had just arrived in Shanghai. Some of the outside friends heard this joyful news and spread the report from one end of the city to the other. Without any notice or announcement the gentlemen of the Commercial Club, Educational Bureau and even officials of the local government, all came to our hospital and asked if they might come and join with our hospital in welcoming Dr. and Mrs. Corpron back home. Certainly we were glad to promise to accept their offer; and we planned to go to the steam launch on the third afternoon at four o'clock, after the Corprons left Wuhu, because the steamer should take three days from Wuhu to Luchowfu. Unexpectedly the steamer took only two days for this trip and when we heard the whistling of the steamer we were much surprised. Both our student nurses and our staff went hurriedly to the launch. We were so glad to see Dr. and Mrs. Corpron that we all shouted our welcome from the shore and then rushed onto the launch to shake hands. Firecrackers were fired along the road and flags were hung over the gate of our hospital. Men crowded into our hospital door to express their welcome. But the above-mentioned representatives and officials did not know of the unexpected early arrival till the next morning, then they all hurried to Dr. Corpron's home, one by one, to express their welcome. That very evening we prepared feasts and invited Dr. and Mrs. Corpron; thus expressing our joy and happiness in a true Chinese welcome. The gentlemen of the Commercial Club, Educational Bureau and also Magistrate Chou, and one representative of the Local National Party all came to join with us in the feast. Dr. Corpron took a flashlight picture as a remembrance of the occasion.

After three days the Commander in Chief of the Tenth Division of the National Army and Local Magistrate Chou had a special feast inviting Dr. Corpron as honor guest; thus showing their desire for friendship.

Now that the time of Bolshevism has passed, men and women, boys and girls are all very glad to see Dr. and Mrs. Corpron come back to our hospital again. This shows a changed attitude toward our American friends.

Also members of our hospital staff were glad to welcome any new methods and new ideas which Dr. Corpron was able to bring back to our work. Mrs. Corpron teaches one special English class besides the regular English classes which we have had in our nurses training school. She is able to and is helping our nurses in making the diets for patients, because of her training and experience as dietitian in America. She also teaches Bible classes for our student nurses, in which they find great interest.

Men in this city heard that Dr. Corpron worked hard in preparation for our X-ray work in America this time, and obtained

the help and interest of American friends. So they have contributed about two thousand dollars for X-ray equipment. We should have received more than this amount if it had not been for a severe drought this year, with failure of crops. This shows they all recognize our Christian hospital as a very necessary institution in the city. They also recognize that our hospital is for charity and that this is in the name of Jesus Christ. Because they recognize the work of our hospital they are glad to welcome Dr. and Mrs. Corpron as a part of it. We wish to continue representing the spirit of Christ in this district; and wish for the prayers of all friends everywhere, that we may continue receiving God's blessing in his work of saving both bodies and souls of the men and women of the Luchowfu district; and that our work will continue to gain in favor in the hearts of the local people.

A Unique Congo Honeymoon

The following incident from the American Presbyterian Congo Mission, Africa, would be first-page news had it happened here at home

JOSEPH was one of sixty students of our industrial school, yet there was something distinctive about him. He exhibited a steadfastness unusual and showed an aptitude and intelligence which marked him out from his fellow-students.

He served his time as a student and graduated, but manifested his gratitude and attachment to the mission by working as a carpenter for them when he could easily have earned ten times the meager wages he received by going elsewhere.

He spent much of his spare time in acquiring a speaking knowledge of French (our official language), was a regular attendant at our classes for instruction in that tongue, and mixed with the natives, who, because of their acquaintance with the language had become state employees or traders. It was not long before Joseph became quite fluent in French.

He developed into the kind of youth that reflects credit on our training, and an example of our mission work which is eagerly sought after by the business agencies around us.

He fell in love with a little maiden in our girls' school called Mbombo, and, while his suit was not unfavorably entertained, yet it was felt that they were both just a little too immature to marry, so they consented to wait.

Joseph came in one day and stated, that, in view of his approaching marriage, he would have to seek more remunerative employment. At that time, we were paying him about \$1.25 per month.

We allowed him to go reluctantly, and reluctantly he went. A few days later, he told us that he had been engaged by the newly-formed airline, with its airport at Luebo, and his salary was to be \$10 per month.

He proved a very steady, industrious worker, and the manager spoke several

times in very high terms of Joseph's work. He attracted the attention of the visiting director by the assiduous attention he gave his work, so much so that he was offered a better position at the headquarters of the company, and he accepted.

After a stay of considerable length at his new post, he wrote to the mission and requested permission to come and marry Mbombo, and this being accorded, requested the assent of his manager to make the long trip.

The manager said: "Why, it would take you two months to go there and come back by road—we cannot let you go for such a long time—can't you get your wife to come here?"

"No," said Joseph, "she is a mission girl, and we want to be married by the mission."

"Well," said the employer, "There is a plane leaving in a few days for Luebo—you will have to go in that. Report to the Luebo branch for your return journey."

The marriage was duly celebrated in great style in the mission and caused great excitement among the natives, for was it not known that on the morrow Joseph and Mbombo were going on their honeymoon trip 1,000 miles by airplane, over the African equatorial forests and plains?

A unique experience for an African-born boy and girl.

—Congo Mission News.

Life is what we are alive to. It is not a length, but breadth. To be alive only to appetite, pleasure, pride, money-making, and not to goodness and kindness, purity and love, history, poetry and music, flowers, the arts, God, and the eternal hopes, is to be all but dead.—*Maltbie D. Babcock*.

Nearing the End of the School Year



Transylvania Seminary in 1783

Sesquicentennial Celebration at Transylvania

THE one hundred and fiftieth anniversary of the birth of Transylvania College, the oldest institution of higher learning west of the Alleghenies, will be commemorated at Lexington, Kentucky, in connection with the commencement exercises the first week in June.

The college had its origin as Transylvania Seminary in a legislative act of the May session of the General Assembly of Virginia in 1780, when the state of Kentucky was still a part of Virginia. The bill, which was finally signed by the presiding officer July 8, 1780, vested "certain escheated lands in the County of Kentucke in trustees for a publick school or seminary of learning." It also named thirteen trustees and donated three specific tracts of land totaling eight thousand acres—the property of three wealthy Tories who had aided the British during the Revolution.

Owing to the general confusion following the Revolution, and especially to the bitter turmoil with the Indians in Kentucky, nothing was done until in 1783. At that time additional legislation increased the number of trustees to twenty-five and constituted them "a body corporate and politic to be known by the name of the trustees of the Transylvania Seminary; and by that name shall have perpetual succession." This board met and organized at Crow's Station, near Danville, November 10, 1783, and David Rice was elected its first president. The first session was opened February 1, 1785, in the double log cabin belonging to "Old Father Rice"—"terms £ 3 per annum, one-half in cash, and the other in corn, tobacco and pork."

The board of trustees decided to move the seminary to Lexington, then the most important frontier village in the West, where a plain, two-story brick building had been erected. A college curriculum was introduced equal to those of the best colleges in the East, and a new board elected as principal Harry Toulin, a talented minister of the Baptist church. The first session of Transylvania Seminary in its new home began

June 1, 1789, and the first commencement was held April 10, 1790.

In 1798 Kentucky Academy at Pisgah, a few miles away, and the seminary were merged under the name of Transylvania University, and James Moore, rector of the first Episcopal church founded in Kentucky, was elected president. The next year law and medical departments were organized and the teaching staff was enlarged. Donations to the library were secured from General George Washington, John Adams, Aaron Burr, Robert Morris, and other distinguished patrons. In 1817 the old university building was converted into a private residence, "The President's House," and a new building containing thirty rooms and a chapel was erected.

Dr. Horace Holley, widely known for his scholarly attainments and brilliant oratory, now took the helm. He organized the institution on a high and liberal scale and called about him some of



Main building of Transylvania University in 1799

the ablest teachers of this country and of Europe. Transylvania became the peer of Harvard and Yale. During the nine years of President Holley's administration 660 students were graduated—a significant number when the sparse population of the South and West and the relatively few students who ever went beyond the common schools are considered. Dr. Holley was not considered orthodox and was forced to resign.

Dr. Alva Wood, then head of Brown University, was called to the presidency. The college of liberal arts dragged and languished, but the college of law, which had attained wide celebrity under such professors as Henry Clay, George Nicholas and Judge Bledsoe, continued to prosper.

Just a hundred years ago, October 30, 1830, plans were approved for the building of Morrison College, the most beautiful building of its type in America. It is a worthy monument to three illustrious men: James Morrison, who made the bequest for the building; Henry Clay, who suggested that the bequest be made; and Gideon Shryock, the architect, who drew the plans and superintended the erection.

In 1841 the trustees decided to entrust the college of liberal arts, Morrison College, to the Kentucky Conference of the Methodist church. Under its auspices the eloquent Henry B. Bascom held the presidency from 1842 to 1849, and a second era of growth began. There were 332 students in attendance in 1843. After seven years of brilliant leadership President Bascom resigned and the university again reverted to the State.

During the Civil War the work of the university was seriously interrupted. The buildings were seized by the Federal troops for hospital purposes and for five years the old halls were filled with sick and wounded, the Federal and Confederate soldiers alternately bivouacked on the campus.

Transylvania University was consolidated with Kentucky University in 1865. The latter institution, located at Harrodsburg, was under the patronage of Disciples of Christ. It was the outgrowth of Bacon College, founded in 1836, with Walter Scott as its first president. John B. Bowman served for thirteen years as regent of the consolidated institutions known as Kentucky University.

The period of expansion, which had lasted for about one hundred years, was now followed by a period of concentration in the range of the institution's work. In 1878 the agricultural and mechanical college was separated to become the first unit of the present University of Kentucky, and the College of the Bible was granted a separate charter. Eventually the medical college, the college of law, and the preparatory school were discontinued. The name of Transylvania was resumed in 1908, and since that time the college has aspired to do only the work of a standard Christian college.

Few colleges and universities in America have a more enviable record than Transylvania College. Her student records contain such names as John C. Breckinridge, Stephen F. Austin, Jefferson Davis, Uriah M. Rose, David Rice Atchison, Champ Clark and James Lane Allen. Henry Clay, Constantine S. Bainesque, Dr. Benjamin Dudley, and many other noted scholars have made her fac-



Main building of Transylvania University in 1829

ulties famous. Her presidency has been distinguished by such men as Holley, Loos, Milligan, Crossfield, Harmon and McCartney. The new president, Dr. Arthur Braden, is to be inaugurated June 3, and those who know of Dr. Braden's splendid ability predict for the college a future under his leadership worthy of her glorious past.

The celebration of the sesquicentennial anniversary of the college will include the baccalaureate sermon on June 1; alumni day, June 2; the installation of the president and the presentation of a play depicting the history of Transylvania, June 3; and the commencement exercises, with address by Bishop H. P. A. Abbott, and a banquet June 4.

Celebrations at Bethany College

A spring festival, held the second week-end in May, proved an effective celebration for the official opening of the first section of the new Phillips Hall, dormitory for women at Bethany College. The first event on the program was a dinner held Friday evening in the new dining hall, at which all students were guests of the college. A May Day celebration of genuine merit began the program arranged for Saturday. This was followed by an alumni dinner and a reception for guests later in the day. In the evening a most interesting historical review of Bethany was presented which included tableaux depicting incidents in the history of the college as well as incidents from the life of Alexander Campbell, its founder. The program for Sunday centered on the Mother's Day theme with a Mother's Day service at the Bethany Church, followed by a Mother's Day dinner at the dormitory. Late in the afternoon the final feature of the week-end was presented, consisting of an organ recital and Treble-Clef concert in the old chapel.

An Arbor Day celebration at Bethany College, having as its objective the improvement and preservation of the natural beauty spots on the campus, was one of the most interesting affairs on the spring program. The Friday afternoon chosen found faculty and students in an entirely new rôle with shovels and hoes replacing textbooks. The entire group had been carefully organized into various crews with special tasks assigned. The extension of the Nature Trail, the opening of several springs and the setting up of picnic spots along the trail were major features of the work. The climax of the day was a picnic supper served by the "cooking crew" to their fellow-laborers as a reward for their efforts.

News From Phillips University

Professor Ross J. Griffith of the Old Testament Department of Phillips University, who has been spending a year in graduate work in Yale University, has been awarded the Two Brothers Fellowship of \$1,500, with the appointment to spend next year in research work at Jerusalem in the American School of



Morrison College of Transylvania erected 1830 and still a show place in Lexington, Kentucky

Oriental Research. He hopes to complete his thesis for the doctor's degree while abroad.

Miss Edna Pool, a graduate of Phillips University, has won a \$300 scholarship at Yale University. She is spending the present year there in graduate work and will continue during the following year.

Professor J. C. Shirley of the department of biology has been granted a year's leave of absence to study in the University of California for 1930-31. Professor E. L. Lucas will study geology at the University of Oklahoma, and Professor J. H. Allen will study Spanish at Madrid, Spain. The work of these teachers will be ably carried on by substitutes.

President I. N. McCash of Phillips University recently dedicated the fine new church building at Kingfisher. To cover the deficits \$20,000 was needed, but President McCash raised more than \$23,000. There were a number of additions to the church during the day. A large number of Phillips' pastors, who live in the vicinity of Kingfisher, attended the dedication.

Texas Christian University

Camp Wakiten, located on the Lampasas River near Lampasas, will be conducted during the summer for girls and boys in Texas Christian University from ten to fifteen years of age. The camp has a golf course, swimming pool fed by natural springs, and tennis courts, and provision is made for horseback riding, canoeing and all phases of athletic interest.

Mrs. Helen Murphy, director of physical education for girls at Texas Christian University, will be in charge of the girls, and Raymond Wolfe, instructor in physical education and assistant football coach, will direct the boys; Miss Mary Turrentine will have charge of life-saving and swimming instructions; Miss Frances Griggs will instruct in handicraft work, and Miss Phile Mae Murrphree in folk dancing and games.

Five hundred students of Texas Christian University took part in the production of "The Chimes of Normandy" on the evening of May 10, as a part of Fort Worth's annual observance of national music week. The opera was given under the joint direction of the departments of music and physical education. Members of the Choral Club constituted

the singing chorus of the opera, and girls of the physical education department made up the dancing choruses. Leading parts were taken by voice students and faculty members. The costumes were designed in accordance with the historical setting of the opera.

Atlantic Christian College

An impressive service was held at the Christian Church in Wilson, North Carolina, Sunday evening, March 23, for the ordination of W. T. Wiegmann, J. T. Forrest, William Minshew, Clyde Braden and Nixon Taylor, students of Atlantic Christian College. The charge was given by John Barclay, the pastor, and the ordination prayer by George Hackney, chairman of the official board of the church. Visiting ministers and elders from nearby churches assisted in the service.

The class in physical education for young women of Atlantic Christian College is meeting with a high degree of success. The course is taught by Coach Anthony and consists of lectures on the theory of physical training and many outdoor exercises and games. It is designed to meet the requirements of the North Carolina Board of Education, which calls for a stated number of hours of physical training for all teachers.

Joseph Matthews, general secretary of the Fellowship of Reconciliation, a missionary to Java for six years, visited Atlantic Christian College recently and gave instructive and interesting talks on the European situation.

The girls' basketball team of Randolph College has won high honors this year. In the national girls' basketball tournament held in Wichita, Kansas, early in April, the Randolph team won third place. It was the first time in the history of the national girls' tournaments that a college team had reached the semifinals. The Randolph team was beaten in the semifinals by one point by a professional team from Arkansas. Three of the first team and two of the second team were chosen for the all-American girls' team.

Marion Franklin, A.B., B.D., and M.A., of Phillips University, who receives his doctorate at the Louisville Theological Seminary, Louisville, Kentucky, in June, will teach Old Testament history at Randolph College next year.

Miss Charlotte B. Howe, daughter of Dr. and Mrs. T. C. Howe, former president of Butler University, has been appointed to become director of halls at Bryn Mawr College. Miss Howe is a former student of Butler and a graduate of Radcliffe College. She taught English for three years at Shortridge High School at Indianapolis, and for the past two years has been the head of Whitman Hall at Radcliffe College, while at the same time doing work for her master's degree from Radcliffe.

Missionary Organizations

Woman's Society

1930-1931: *Sharing In His Power.*

Theme Hymn: *Lord, Speak to Me That I May Speak.*

Young Matrons' Society

1930-1931: *Sharing Him With the Nations.*

Theme Hymn: *We've a Story to Tell to the Nations.*

Guild

1930-1931: *With Him on the Way.*

Theme Hymn: *Where Cross the Crowded Ways of Life.*

Devotional Theme for 1930-31: "Continue Steadfast"—Acts 2:42-47.

Devotional Theme for July: "They First Gave Themselves"—2 Cor. 8:15; Acts 4:32-35.

July—Theme for Presentation—"Investments in God's Company (Up) Ltd."

Sub-Theme: Our Work in Evangelism and Church Maintenance.

Aim: That we may understand the vital part played by the spirit of evangelism in all of the missionary work of our churches, but more particularly the ways in which the home missions department of the United Christian Missionary Society functions through its work of evangelism and church maintenance in creating this spirit of sharing.

Regarding New Program

For the first six months these columns will be for the members of all three adult organizations. If at any time there is special material for each organization, it will be indicated by the separated columns with appropriate headings as the yearly themes, and theme hymns for each organization are shown at the top of this page. The second six months when we are to study India the programs will be developed quite differently for each organization.

This page will contain program helps and suggestions; information regarding the writers of leaflets and WORLD CALL articles; discussion questions (when appropriate); recurring observances falling annually in the month in question; reference to pertinent material in books and magazines. In brief, an outline of *program helps* is to be on this page and on the page devoted monthly to the topic for devotional treatment in the current program.

Suggestions for directed prayer for the work under discussion will be given each month on the same page with the devotional talk.

More detailed suggestions and helps are to be in a leaflet for the leader of which there is one for each month. (\$1.00 a year for standing order of total supply, issued every six months, in May and November.)

The Service Schedule *in detail* will be found every month in the *Missionary Organizations Bulletin*.

Different Features in New Program

Every member of the adult missionary organization should have her own copy of the program year book.

Pages 1-21 contain the guide for the preparation of programs; pages 22-40 contain two new features, the guide to daily devotional reading, and a guide for intercessory prayer in behalf of our workers, missionaries and nationals connected with the various phases of work being studied this year.

Lord, lay some soul upon my heart,
And love that soul through me,
And may I nobly do my part
To win that soul for Thee.

Topics for Presentation: (Theme thoughts found in Annual Program Booklets)

1 (a) "Helping Churches to Get a Start,"—Grant K. Lewis, September, 1929, WORLD CALL

(b) "Evangelists of the Cross"—February, 1930, WORLD CALL

2 "Helping Churches to Walk Alone"—Jesse Bader, June, 1930, WORLD CALL

3 (a) "A Church Keeping Faith With a Brotherhood Giving Aid"—Leaflet
(b) "An Old Church Finds a New Service"—Leaflet

4 "Keeping Evangelistic Fires Burning in Our Churches"—Leaflet

Note:
Standing order for leaflets for use in year's programs—\$1.00.

Oh Lord, Revive Thy Church

Oh Lord, revive Thy Church,
Let it begin with me.
I have sinned and failed my Christ,
Forgive, Oh Lord, I pray Thee.

Oh Lord, revive Thy Church,
Gird Her with strength and power,
Lead us as soldiers 'neath Thy Cross
This Pentecostal hour.

Oh Lord, revive Thy Church,
May Thy Holy Spirit be
A Challenge to us to lift the Cross
That leads to Calvary.

Oh Lord, revive Thy Church,
With courage, faith, and will,
And consecrate our lives, our all,
"Thy Kingdom Come," fulfill.
—HERMAN AND MILDRED REYNOLDS.
Kotmi, India.

Helps on the Program

Refer to source articles in second column on this page.

1a. What needs caused the formation of the "Board of Church Extension" now doing its work in the United Society? What is the first thing the Home Department finds out when a church applies for help? Give the most important objective of "Home Missions."

1b. Describe the work of the general evangelists employed by the Home Department of the U. C. M. S. Tell something of two or three of the evangelists whose work is being done nearest your home.

2. What are the two types of places most in need of the establishment of healthy churches? How do 140 of our churches receive the necessary help when small and weak? What justification is there for sending a well-trained man to such a church?

3a. Get a member to describe the way in which one New Jersey church aided by two departments of the United Society justified that help in its community program.

3b. Describe how one downtown church in Chicago stayed to serve its new neighbors.

4. Have a member describe the various ways in which the United Society aids the local church in its program of evangelism.

Appropriate Hymns

Worship: "Jesus Shall Reign".

Prayer: "Open My Eyes".

Consecration: "Lord, Speak to Me" or "Take My Life" or "I Love to Tell the Story".

Home Missions: "O Beautiful for Spacious Skies".

Concluding Hymn: "O Zion Haste".

Try to secure copies of annual program booklets for each member. (Ten cents each, 85c a dozen, \$6.00 a hundred.) Draw attention to its personal features for daily guidance in Bible reading and intercessory prayer. Order leaflet material if not already ordered. (\$1.00 for year's supply.)

Programs for July

Circle

(For unmarried young women 18-24)

July Topic: *The Call of the Camp.*

Worship Theme: *Nature.*

Senior Triangle Club

(For boys and girls, ages 15-17)

July Topic: *Christianity a Sharing Religion.*

Worship Theme: *Christ's Challenge to Service.*

Intermediate Triangle Club

(For boys and girls, ages 12-14)

1930-1931: *Trails of Discovery.*

Seeing God in Nature

(Assign the following as material for the first talk in the Presentation Period of your July meeting.)

THE Road has been jealous of our attention for a year. It has beckoned us on and on. But now the roadside is luring us to follow some of its paths—back into the heart of things where nature may speak to us.

Have you ever felt the Invisible in Nature? Have you ever listened to the sermons in stones—read books in running brooks? Perhaps you have never been inspired to versify about it as have some of our poets; but all of us have no doubt had more or less the same feelings. In the hurry of things, however, we forget that Nature is so kind—that she, too, has her gay moods and her sad hours—that we may confide in her our secrets and never fear that they will be revealed—that her God would speak to us through her and assure us of his care.

There can be no atheists among those who live much with her. Thoughtful men look through Nature up to Nature's God! for they know that Nature did not happen. A manufacturer once said that it took a girl in their factory about two days to learn to put the seventeen parts of a meat chopper together. He added, "It may be that these millions of worlds each with its separate orbit, all balanced so wonderfully in space—it may be that they just happened; it may be that by a million years of tumbling about they have finally arranged themselves. I do not know. I am merely a plain manufacturer of cutlery. But this I do know—that you can shake the seventeen parts of a meat chopper around in a washtub for the next seventeen billion years and you will never make a meat chopper."

If your Fellowship Period is to be inside plan some entertainment which will carry the theme thought of the meeting. For example, adapt some games to Nature in such a way as follows: Choose one member to leave the room. The others agree on the name of a flower, bird or tree. The one who has left the room returns and is allowed to ask fifteen question which can be answered only by "Yes" or "No." He should be able to name the object by the time the fifteenth question has been asked. If not, he is told the answer and another leaves the room.

Sharing Life With Others

WE HAVE completed our Good Will Flight, and this year we are recalling some of the interesting experiences and attempting to discover ways in which we may Share Life With Others.

We may think of the words which compose our theme and look at each one separately. What does *sharing* mean to you? Lowell says, "Not what we give, but what we share—for the gift without the giver is bare." We may give with a condescending attitude. We may give because of duty or to satisfy our consciences. But *sharing* goes deeper and involves more than this. When we have given a portion of a precious possession which has become a vital and indispensable part of our lives we have shared. And lo! we find that our lives and the lives of others whom we have touched are happier and more worth while. "In sharing a man receives more than is shared, and the more is in proportion to the worth of the thing shared."

As we use the word *life* in these programs we are speaking of the Christ. You will notice on the inside front cover of the Year Book two quotations which are the keynote for our programs. John 10:10; "I am come that they might have life, and that they might have it more abundantly." John 14:6; "I am the way, the truth, and the life."

Others—what a wealth of meaning that word brings to us! *Others* includes our family group, our friends in school, church and social activities, our coworkers in labor, our widening circle of friends at home and abroad. We can never share life with India this year unless we can share it every day in the home, school, church and office. In our meetings and in our lives we want to keep several facts before us. We are sharing the Christ and in so far as possible we are intending to exemplify his life in everyday living. We are Sharing the Christ With Others because he is the greatest gift we could present to others. We are not presuming that we are the only people who have something to share with others; for every race and nation in the world has made its contribution, and every day our lives are enriched and enlarged because we are recipients of manifold blessings which are richly bestowed upon us by those of other lands.

Beginning Again

THIS issue of WORLD CALL will reach you before the close of the year; and, if you have not already done so we are suggesting that you check your records at once as to aims in membership, offering and general achievements. Do not be content if a single goal has not been attained. You can help us by sending your offerings in early because there is a great rush here at headquarters at the close of the year, caused by those who have delayed sending their offerings. Make your annual report to the state office so that you may be counted in the yearly state report.

After you have done these things you can look ahead to the new year and make your plans. Increase all your aims, and begin the new year with enthusiasm. The success of the whole year depends very largely on how you begin.

Plan to have at least your Fellowship Period out-of-doors. If possible secure someone who knows much about nature to go with you on a hike and tell you some of the multitudinously interesting things about plant and animal life. You might wish to have some of your members prepare to tell some of the strange things of Nature if you are unable to have anyone who has specialized along these lines. See "Where Superstition is Rife," p. 26, April, 1930, WORLD CALL for some interesting accounts of how animal life is regarded in India.

Choose from the list of *Trails of Discovery* material one of the volumes that you have not used and order it at once, so that you may have it for your summer study. If you have used all the material write to the department of missionary organizations, United Christian Missionary Society, and we will see that you are provided with an outline of study.

Another article from WORLD CALL that would be interesting to you is "White Fields Amid Black People," on page 37 of the January, 1930, number. Miss Shoemaker, who has written it, has just returned from Africa and has been spending several days with her Living Link Church at Indianapolis. We wish it might be possible for you to meet her, for you would be interested in her stories of the Congo.

Devotional Study for Adult Missionary Societies

Theme for the year 1930-31—"Continue Steadfast."

Theme for July—"They first gave themselves," 2 Cor. 8:1-5; Acts 4:32-35; 5:12; 8:4.

DURING the month that has just passed Christendom has witnessed the nineteen hundredth anniversary of the birthday of the church. It is a strange fact that the Protestants paid very little attention to this anniversary in the life of the church until their attention was directed toward it some three years ago. Birthdays are momentous and happy occasions in the lives of individuals and there is no reason why they should not have a most happy significance in the lives of institutions, especially in one as blessed as the Church of the Living God.

The anniversary of that great event is now over. Does that mean that this significant occasion is to lose its significance for Christian people? When we open our New Testament and turn back to the second chapter of Acts, we find that on Pentecost, power had only begun. From the day of the birthday of the church there was the beginning of a power that has kept the church alive and has spread its conquest of love and service around the world.

Leading up to Pentecost our organizations took three significant words to indicate what the three years of Christ's ministry meant to his disciples—Preparation—Purpose—Power. It was only

because of the three years of preparation; it was only because the purposes of the disciples had become one with Christ's purpose for the world; it was only because they had gone to the source of all power to fulfil his purpose, that they were able to preach with power, to teach with power and heal with power.

And today it is only by sharing his passion for men, women and children; it is only by complete surrender to the spirit of God that we can bury our selfish souls and see them arise to walk in that new life which transforms the home, the church and the community, and through the community the whole wide world.

How is one to know that he has the spirit of God in his heart?

How are the leaders of any church to know that their church is being blessed by him in its ministry? Listen to the test indicated by the great Apostle in the eighth chapter of his second letter to the church at Corinth, as he tells them of his joy in their Macedonian brethren. "Moreover, brethren, we make known to you the *grace* of God which has been given in the churches of Macedonia. How, that in much proof of affliction the abundance of their joy and their deep poverty abounded unto

the riches of their liberality, for according to their power I bear witness, yea and beyond their power, they gave of their own accord not as we had hoped, but first they gave their own selves to the Lord."

Can there be a greater test of the indwelling of the Spirit than the desire to have a worthy part in the extension of the Kingdom of God? A church which has little, or a disproportionate amount on the side of its budget for others is almost certainly a church that is spiritually dead. Oh, it may be a very sociable group of folks! It may be a beautiful building! There may be lovely music from the choir or quartette! The preacher may give very intellectual and stimulating sermons, but if that church possesses a membership concerned chiefly in keeping an institution going for the sake of themselves and their families and those who belong to their "own set" in the community, there is grave doubt as to whether the spirit of God is bearing much fruit through that group of people even though they bear his name.

Stanley Jones in his last book *Christ of Every Road*, says—"At Pentecost two things happened: God became real when self-interest was merged with Christ, and religion broke its fetters and became universal." Will not each of us search her own heart and resolve deeply to "Share In His Power"? Cannot each say truly and earnestly—"Lord, revive thy church—beginning in ME."

Responsibility for Programs

THE planning and preparation of the programs for the adult missionary organizations has been a delightful project in cooperation. The missionary education department of the United Society is doing this work in addition to its own schedule of work in information, research and planning of materials for general missionary education in the churches, definite assignment being carried by Miss Edith Eberle in addition to the direction given to the work by Miss Joy Taylor, secretary of missionary education. Groups representing five different angles of experience in local, state and national work were consulted at various stages of the preparation, and it is believed that as many of the suggestions were embodied as was possible.

The unique feature of these annual program booklets is the daily devotional reading and guide for intercessory prayer. There are forty pages in the booklets, the last twenty of which are given over to these educational and spiritual elements. A detailed description is given on the program page of this number. Mrs. Edith Elsam, Mrs. Mayme Jackson Scott and Mrs. Effie Cunningham were very helpful in compiling the devotional readings.



Edith Eberle

The programs for the first six months were planned to touch on the work of the home missions department as it relates to evangelism and church maintenance; and to the church erection de-

partment and bureau of church architecture (July and August); and on the challenge to Christians in the Caribbean Islands where the Disciples of Christ are bringing churches of Jamaica and Porto Rico to support (September to December). From January to June all organizations are to study our work in India. Mrs. Mayme Scott, Mrs. Homer Gamboe, and Miss Leta May Brown, missionaries from India, have given great assistance not only in planning, but also in the production of materials. In the India Supplement of *WORLD CALL* (December, 1930) the life stories of these splendid women will be told.

Miss Edith Eberle to whom much of the work for the detail on the program preparation is due, is a native of Ohio, and received her preparation for her life work in Bethany College and Transylvania University. In 1918 she went as our representative to the Philippine Islands where she did an outstanding work for five and one half years. At Laoag she helped establish a Christian dormitory and Bible Training School now known as Adamson Hall, where high school girls are brought under Christian influence and training. She also did much evangelistic work, a story of her experiences being most charmingly told in her first book, *Palm Tree and Pine*.

Miss Eberle is also author of *Trails of Discovery In the Philippines*, a correlated program course for intermediates in the church school. She shares with Miss Grace McGavran authorship of the junior mission study book, *Jewels the Giant Dropped*, used by all communions this current year.

Miss Eberle's responsibilities in the department of missionary education are

Let Us Pray

That every day will see a rebirth of the Holy Spirit in the heart of each member.

That each member of this organization may pledge herself to a renewal of power by daily Bible reading and intercessory prayer for the work and workers of the kingdom.

That each woman in this organization may first of all give herself to the Lord in daily acts; quietly but faithfully

in the field of materials and methods for church schools of missions and mission study classes. She also directs the work of missionary leadership training, providing courses and plans for the adults of the church school. Her services as a speaker are much in demand for she is entertaining as well as informing and inspiring.

testifying to the power of the Spirit within her.

That the work of evangelism in the brotherhood may be strengthened by increased support, making it possible for many needy fields to be entered.

That the three persons who are responsible for administering the home missionary work of the United Christian Missionary Society, be given the wisdom, power and strength to be faithful servants in administering this very vital work of the church in the homeland.

Echoes From Everywhere

Superstition and Buckwheat

I have preached once in Tibetan at the Sunday morning service in Batang and once at the funeral service of a young native boy whom I had baptized less than five months before. He was a promising lad and his early death came as a sad blow to his widowed mother and to many of us who had known him intimately.

The Tibetans have a superstition which keeps them from disposing of their dead in the autumn until after the buckwheat harvest. They believe that if the sunlight falls upon a corpse the buckwheat crop is doomed to destruction by freezing. So they temporarily bury their dead in the stable under their living quarters. Consent of the Chinese official was obtained for the burial of this child, but to protect their crops some of the fearful placed grain in the coffin and a small iron kettle upon the cover of the coffin before they proceeded to the grave.

NORTON H. BARE, M.D.
Batang, West China

All In the Same Family

The last four months have had their many happenings, too numerous to relate. The one that has affected me most was the decision of the convention to open a Vocational School for girls. I was asked to build and begin this school. Agreeing to undertake this new work I am now about to leave my beloved Children's Home at Kulpahar, where I have lived for nearly twenty years, and start this new school in Pendra Road. However, everything has its bright side and pleasant spots and one in this case is the fact that more than half of this new school will be made up of children who are now, or have been, in the Children's Home. So I will really be having the children I have known and loved, only they will be older.

Miss Stella Franklin will have charge of the Children's Home. She is an old friend and we are living links of the same church, so it's all in the family!

ZONETTA VANCE.

Kulpahar, India.

A Word To the Wise

I wish you could put a little suggestion in WORLD CALL that missionaries passing through Japan would do us a great favor by letting us know of their intended arrival, name of boat and date, so we would be able to plan on seeing them. We have missed seeing a number of our fellow-workers from other lands through not knowing they were coming.

ROSE T. ARMBRUSTER.

Osaka, Japan.

Caring for the Orphans

Every Saturday, Lha shi, the new assistant, and I have been looking over the clothing of the orphans. All clothing is patched and when outgrown passed down to the younger ones. The shoes are also gone over and given to whoever can wear them and new ones ordered made for those who have none. During the warm weather only the oldest wear shoes and they wear them only when going to church or on the street, but in cold weather everybody wants to have shoes to wear all the time.

Besides this work all of the orphans' cupboards are thoroughly cleaned and every scrap of cloth put to one use or another. It is no use to save things here for use later on, as the moths soon destroy everything.

Our two largest boys are a problem to us. They should not live where the big girls are and we have as yet no separate building, so for the present Mr. and Mrs.

In Memoriam

Mrs. James Alsmare, February 11, 1930, Centerville, Indiana. Faithful and devoted member of Christian church and missionary society. Age 55.

Mrs. Laura Gardner, February 13, 1930, Gerlaw, Illinois. Faithful member and former president of the missionary society. Age 62.

Mrs. Inez Evans, February 22, 1930, Carthage, Illinois.

Mrs. Henrietta Campbell, Harrison, Ohio. Faithful member of Christian church.

Mrs. C. Emerson Miller, February 17, 1930, Springfield, Missouri. Wife of the pastor of South Street Christian Church, and devoted member of the missionary society.

Mrs. Emily Stone, November 28, 1929, Elmira, New York. Faithful member of church for seventy-one years. Age 83.

Mrs. M. A. Wray, February 20, 1930, Springfield, Oregon. Devoted member of the church for over seventy years and zealous missionary woman. Gertrude Shoemaker of Africa is a granddaughter, and Mrs. B. F. Shoemaker, a daughter, is general secretary of Oregon Christian Woman's Missionary Society.

Mrs. Clara Young, January 18, 1930, Cottage Grove, Oregon. Faithful member of church and missionary society. Age 76.

Mrs. Sallie M. Trimble, March 6, 1930, Princeton, Illinois. Faithful member of church and charter member of missionary society which celebrated its golden anniversary last August with her as guest of honor. Age 81.

Mrs. Sarah Enes, March 12, 1930, Princeton, Illinois. Devoted member of church and missionary society. Age 92.

J. R. Snell, December 19, 1929, Los Angeles, California. Member of the Lincoln Heights missionary society.

Miss Geraldine Covington, January 29, 1930, Paris, Tennessee. Faithful member of Christian Church and of the missionary society from its organization. Age 77.

Mrs. Mark MacGavern Lucy (Mary Antoinette Berfield), March 7, 1930, of Los Angeles, California (died on train near Dodge City, Kansas). For five years state organizer for the Christian Woman's Board of Missions of Oklahoma and active for seventy-two years in Christian work. Age 83.

Mrs. Sarah Catherine Brown, nee Blair, March 22, 1930, Santa Cruz, California. A devoted member of the church and liberal giver to world-wide interests.

Duncan are having these boys live in one of the buildings on their place, where they will stay until other arrangements can be made.

K. LOUISE H. DUNCAN.

Batang, West China.

**Mission Press
Busy**

The Mission Press is usually busy but of late it has been busier than ever. We had several big things to be finished by Christmas and others came piling in. Here are some of them over and above the regular issues of *Sahayak Patrika* and eleven other periodicals.

The new *Tune Book* with staff and notation, and words in Hindi, was completed. It contains Mrs. J. G. McGavran's proof corrections. The union *Hindi Church Hymnal* was next off the press. The edition is 5,000 copies. The *Handbook on Nursing* was next to be ready. We are not advertising it till we get some bound up. The pretentious *Introduction to the Bible* is nearing completion and work on it must not be delayed. The unexpected is the *Church News*. This is twenty-three pages, *Sahayak* size. This is to urge on the churches in their preparation for Pentecost. At last we had to take work to another press in order not to disappoint our customers. The enlarged building makes this amount of work possible.

So much for the mechanical side of the printing business. Earnings go into the great program of evangelism, in fact putting out Christian literature is itself a part of evangelism.

E. C. DAVIS,
Press Superintendent.

Jubbulpore, India.

**An Inspirational
Meeting**

Our Mission, Japanese and foreigners, had a meeting in Tokyo early in the year in preparation for our celebration of the anniversary of Pentecost. All who attended paid their own expenses, the Tokyo folks furnishing room and board. It was the most inspirational meeting our Mission has ever held, at least so far as I know, and I am hoping this means a new

day in our work here. The "Kingdom of God Movement" surely will bring a great impetus to the plans for a united church in Japan. Unless we are united there is no hope of really establishing God's Kingdom in this land. The Japanese are slowly awakening to this fact.

ROSE T. ARMBRUSTER.

Osaka, Japan.

Christmas in Far-Away Tibet

A part of the preparation and presentation of the Christmas program at the chapel devolved upon me. We trained a cast of twenty or twenty-five of our young people for the presentation of a pageant or cantata representing the story of the birth of Christ, in which the speaking parts were all in colloquial Tibetan but the singing was in both Tibetan and Chinese. The house was filled to the doors.

We find the Tibetans extremely fond of all forms of dramatic expression and far more receptive to ideas so presented than to those expressed in sermons. We were very happy to observe the quiet and respectful attention which prevailed in contrast to the antagonism and anti-foreign manifestations of the two previous years.

A committee of native Christians, encouraged by the offer of the missionaries to double what they could raise among themselves (my father sent us \$25 for their Christmas), collected over \$15 for charity to the very poor. This was spent to purchase two yak which they butchered, about twelve bushels of barley, several bushels of wheat, and seventeen bricks of tea. A list was prepared of the names, first of destitute widows, then of poverty-stricken families with little children, and finally a miscellany of the blind, lame, sick or orphaned poor. We estimate that more than 200 of these were fed on Christmas Day.

LOIS NICHOLS BARE.
Batang, West China.

The "Daily Dozen" in India

Our annual convention was held in Jubbulpore in November. We got through

Hidden Answers

1. What is the greatest evidence of the power of Christianity?
2. What distinction has the Hickman Mills, Missouri, church?
3. What need is the Congo Christian Institute filling?
4. Who ate native food until the doctor ordered it stopped?
5. What was the occasion for fire-crackers and flags at Luchowfu, China?
6. Of what is the vacation school an indication in India?
7. Who can't be President?
8. What effective illustration did Mark Njoji use?
9. What honeymoon trip shows material prosperity in Africa?
10. What distinction has Shanti Henry?

with the business and gave one day to praise, prayer, addresses and the study of the Pentecost Program. This is taking a vital hold on our churches. Prayer meetings are being held in neighborhoods of the towns. Our folks seem to feel that this is to be a time fraught with expectancy. They feel that something is going to happen. And I am convinced that something is going on in the hearts of most of our Christians. They are attending better and are expressing themselves in service. That lantern that our First Church of Lincoln gave to us is busy in the villages as the story of Jesus is interpreted to our folks. And the Victrola given by one of our members at Lincoln is a continuous wonder. In distant villages it is still a marvel. I use it daily for the "Daily Dozen" with the boys. Miss Mattie Burgess, who has been in India for some 36 years, gave us these records. Our boys are very fond of them. To see the one hundred and fifty-five go-

(Continued on page 62.)



"The Light of the World"

Pageant given by girls of Christy Institute, Osaka, Japan, under the direction of Mrs. Amy Jean Robison Sarvis, assisted by Mr. and Mrs. W. H. Erskine.

Adult-Young People's Worship Program for Sunday Schools

JUNE

TOPIC—Making disciples in the Philippine Islands

Aim.—To sympathetically understand what sometimes happens in other lands when we have answered the Master's "Go ye" and decisions for Christ are made.

Hymn.—Shout the Tidings of Salvation, 2 stanzas.

Hymn.—I Love to Tell the Story, 2 stanzas.

Scripture.—Matt. 28:18-20; Luke 9: 23-25.

Prayer Hymn.—Lord Speak to Me that I May Speak, stanzas 1, 3 and 6 sung softly as a prayer with heads bowed followed by—

Prayer.—That we may be faithful in sharing the message of Christ with all nations.

Story.—Again we turn our thoughts to the Philippine Islands at Children's Day time and see in the story of a youthful Filipino how much of sacrifice and courage is sometimes involved in deciding for Christ.

Note: This story will be found in Missionary Illustrations of Uniform Sunday School Lessons, under June 8, this issue. Close story with the thought of how much we ought to be inspired to more generous giving that people like these may have the opportunity of hearing.

Special Music.—If possible have someone sing "I Would be True" and if not feasible close with "Jesus Calls Us."

Dismissal to classes.

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EEBERLE

June 1. Contrast Between Faithfulness and Slothfulness

A shy little Chinese woman came to her missionary friend in Ningpo, China, bringing a gift of ten eggs in a basket, and as she offered them she said that she had changed her name. "Call me Confess-the-Name, for I used to try to be a Christian in secret until I read Matt. 10:32, 33. After that I took this new name." All this in spite of the fact that to thus publicly confess her faith made her life harder. Her husband gambled away all his money and did not support his family, so she was trying to earn money enough to keep her children together and give them some schooling. Her faithfulness in the midst of hardships and difficulty was a bright spot in the missionary's life. And she adds, in telling the story, "Do you wonder that I simply made her take back half the eggs telling her to give them to her children?"

In the same town the pastor and his wife are unusually faithful in their work. Not long ago they laid away their first-born child, a two-year-old boy, but bravely pushed their sorrow into the background as they continued to care for their work. The little mother trying to be brave said that now she would be freer to care for the work of the church. The young pastor goes about in a thin, shabby overcoat, looking blue and cold and more poorly dressed than his members. When the time for the special offering comes it is their custom to wait until the members have all made their pledges and then quietly announce that they will give ten dollars. And

that is one-fourth of a month's salary and two-thirds as much as all the rest of the congregation has pledged.

These two illustrations from China help us see how great is the faithfulness of some of his followers.

June 8. Jesus in the Shadow of the Cross

In one of the little villages of the Philippines lived Eustaquo. His father's house, one of the best of the town, was made of bamboo and cogon grass all fastened together with rattan. It was set up high from the ground and its clean-swept yard was guarded with a bamboo fence. When Eustaquo was very young, he used to go with his mother every Sunday to the great stone church, where she knelt for a long time on the hard floor while a little candle burned beside her. The lad was rather awed by the big church and the solemn words which he did not understand. As he grew older he began hearing about a different church where the boys and girls sang happy songs and heard stories. He even slipped off to hear the Bible stories and songs one Sunday afternoon, when some young people from a larger town near by came to conduct an afternoon Sunday school. Once he carried home a card that one of the teachers gave him, but his father tore it up angrily and told him never again to go near those services.

When Eustaquo was ready for high school he went to live in the big town from which those teachers had come. There was a large Protestant church, dormitories for young people and many

meetings, good times, and special classes in connection with the church. The missionaries were friendly with the students and Eustaquo felt himself drawn to the church. In his enthusiasm for the things that he was learning and the joys of fellowship, he forgot his caution in regard to his father's attitude and took home his New Testament for his family to read. His father in anger forbade his attending the services any longer on the threat of disinheritance and the withdrawal at once of his school allowance. So for some weeks Eustaquo stayed home torn between loyalty to his father and love for his new-found Christ. Then there was trouble in the home and one of the missionaries went to see what she could do. Observing the father's unrelenting attitude, she turned to the boy with the question, "Eustaquo, what do you think about it?" And he, who was only a youthful high school lad, made this brave answer: "Ma'am, I have just been thinking that the Master said, 'He that loveth father and mother more than me is not worthy of me,' so I will go with you. Father," turning now to his parent, "if I go now to become a Christian, can't I come back home sometimes for a visit?" "No," replied the father, "if you go now you are no longer my son." And Eustaquo went! He pulled his cap low over his troubled black eyes and went out into the darkness of the tropical night. The doors of his home closed behind him. No good-byes were spoken. Because of his desire to serve his Christ, Eustaquo was homeless. It takes courage to consider the cost and then to go ahead in spite of the suffering and sacrifice that will follow the decision. (From *Trails of Discovery in the Philippines Islands*.)

June 15. Jesus On the Cross

A young Chinese man, living in the home of an uncle who was a staunch believer in idols and a zealous persecutor of Christians, became interested in Christ through a New Testament which he bought from a colporteur. Reading the story of Christ stilling the tempest he pondered on the verse. "What manner of man is this?" In his interest he began attending services and came to believe that Jesus is the Son of God and Savior of men. He gave up his bad habits and soon became a Christian. At once the persecution began. His uncle threatened all sorts of things, disinheritance, refusal to bury him in the family cemetery and finally declared his intention to whip him until he could no longer walk and therefore could not attend the services. Everyone called him a "foreign dog." A friend told him that when his uncle was ready to whip him that he meant to tie him up and help the uncle. But the determined young Christian invited his friend to attend the services just once and so interested him that soon he became a Christian too. After he was married his wife and sister-in-law added to the persecution. They took sticks of incense and

burned out all the names of Jesus from the Bible mottoes in his room. "They did not realize," said he, "that faith is inside one's heart and they cannot burn it up or cut it off." His life of purity and kindness finally won his wife and she became a true follower of Christ. Overcoming all sorts of difficulties he became a colporteur and later a preacher. Everywhere he does good work. Persecution is sometimes a blessing in disguise, he declares, and helps people know that "all things work together for good to them that love God." He has constantly looked to Jesus, has endured all sorts of persecution and is triumphantly living for his Master.

June 22. The Risen Lord and the Great Commission

How the message of the Risen Lord impresses those who hear it for the first time is told by one of our missionaries in India, in *WORLD CALL*. "Recently I went into a home to find a pundit sitting there. He greeted me in a friendly manner and after I had sat down he said, 'Now sing the songs of Jesus.' We sang a song. Then he said, 'Now Miss Sahib, please begin at the beginning and

tell me the story of Jesus from the beginning to the end.' I did begin, and in the time I had, tried to tell him the wonderful story of the Jesus who came into the world to save sinners. I spoke of the birth of Jesus, his ministry and then of his death and resurrection. Often he would interrupt me to say, 'Think of that.' Once or twice he said, 'He was so humble!' It was interesting to watch his expression as he listened. When I came to the resurrection he was so moved that I thought he would shout as he said, 'Think of that! Just think of that!'

Dr. Ida Scudder, medical missionary to India, did not find it easy to decide to obey the Great Commission of the Master. She is the daughter and granddaughter of missionaries to India. She has brothers and sisters, nieces and nephews serving as missionaries. "There have been enough missionaries in the Scudder family," she declared, "I am going to do something else." And holding this decision firmly in mind she went out to India to spend some time with her parents after she had completed her school work in this country. One day as she sat alone in the family bungalow

a high-caste Brahmin called and asked her to go with him to see his wife who was very ill. Sorrowfully she explained that she was no doctor but that she would tell her father and he would come as soon as he returned. But the Brahmin indignantly replied that his wife must die rather than have a man treat her. Later as she sat alone a ragged low-caste man came with the same plea for his suffering wife. Again she offered to send her father and was refused. Let the wife die before a man be allowed to treat her. When night came Miss Scudder heard coming from the high-caste Brahmin home and from the poor out-caste's hovel across the city, mourning for the dead. She saw two solemn processions to the burning ground and two burning funeral pyres. Her decision was made that night. She knew that she must answer her Master's "Go ye" with her life given to India's women. And in India today she serves gloriously as a medical missionary, not only herself healing the sick but through the Women's Medical College which she founded helps train India's young womanhood to serve.

Summer Conferences in Missionary Education

HERE are several types of conferences held annually every summer for the training of those interested in the missionary aspects of religious education. The first consists of four conferences held under the auspices of the Missionary Education Movement which is an interdenominational board representing thirty of the Protestant communions, among them the Disciples of Christ. Those who have attended feel that there is nothing quite so stimulating and helpful as the inspiration and fellowship of these conferences. They are held in some of the most beautiful spots of the United States. The conference at Silver Bay, New York, from June 27 to July 8, is entering into its twenty-ninth year. The grounds contain sixteen hundred acres, a large part of it forest, on beautiful Lake George. The mountains, too, form a background for this beauty spot. The program for this year includes four teachers who are authors of the new mission study books: Professor Oscar M. Buck, Rev. Alden H. Clark, Dr. Samuel Guy Inman, Miss Winifred Hulbert, and other outstanding leaders for background courses, textbook courses and methods. Miss Grace McGavran of the missionary education department of the United Christian Missionary Society will teach a course on "How to Teach Missions to Children." Miss McGavran is unusually well qualified to teach this course, her background of experience in India as the daughter of one of our missionaries affording her many rich things to bring to teachers of children who will be using the materials on

India for this coming year of study.

From June 28 to July 5, there is to be at Blue Ridge, North Carolina, another of these conferences. Blue Ridge is fifteen miles east of Asheville on the Southern Railway. Those who love hiking in the mountains will enjoy the setting for this conference. Some of the most outstanding leaders of the South will be on the faculty.

Our own Mrs. B. W. Blosser, secretary of missionary organizations for Northern California is the chairman of the Asilomar, California, conference to be held July 8 to 18. Miss Neva Nicholson will teach a course on India, and Donald A. McGavran, of India, will deliver several addresses. Asilomar is distinguished by being one of the lovely spots on the rim of Monterey Bay. The sand dunes, pines, cedars and Pacific Ocean give a setting most beautiful and enjoyable.

Seabeck, Washington, at which the first conference is to be held, from July 22 to August 1, is situated eighteen miles from Seattle, on an arm of Puget Sound. These

beautiful grounds with their evergreen trees, apple and cherry trees, with the combination of forest, salt water and mountains, offer a place for rest, quiet study and inspiration the equal of which is hard to find elsewhere. The conference at Seabeck is to be a joint cooperative conference between the Missionary Education Movement and the International Council of Religious Education, with six courses of a general religious educational nature which will appeal directly to workers in that field. The other courses will be distinctly missionary but the whole conference will be permeated with the missionary spirit and purpose. Miss Mary Campbell of the home missions department, but formerly a missionary in India, will teach a course on India. Harry Munro and Myron Settle, both of whom are our representatives on the International Council of Religious Education will also be on the faculty.

For further information in regard to any of these conferences write to the Missionary Education Department of the United Christian Missionary Society. Other conferences situated in areas where our people can attend are to be held for the leaders of women's missionary organizations as follows:

Chautauqua, New York (Home)—August 22nd Street, New York, N. Y.

Chautauqua, New York (Foreign)—August 17-23. Mrs. F. I. Johnson, 150 Fifth Avenue, New York, N. Y.

Lake Geneva, Wisconsin—June 30—July 7. Mrs. J. A. Leas, 3731 Clifton Avenue, Chicago, Illinois.

Minnesota (Minneapolis—St. Paul)—June 2-6. Mrs. W. C. A. Wallar, 3040 Dupont St., St. Paul, Minnesota.

Wilson College, Chambersburg, Pennsylvania—June 30—July 8. Miss Martha C. Hartman, 233 South 44th Street, W. Philadelphia, Pa.

Winona Lake, Indiana—June 19-26. Mrs. Lulu C. Hunter, 1021 Elmwood Avenue, Oak Park, Illinois.

10-15. Mrs. Orrin R. Judd, 105 East

What's Going On in South America

By MRS. HUGH J. WILLIAMS

COLEGIO AMERICANO, here in Buenos Aires, has been in session now for a week. The last of our boarders, or rather, of "our boys" will be arriving today. We are a smiling and handsome family of sixty-four in the dining room. Yesterday was Sunday, so the tables were dressed up with bouquets of tiny yellow daisy-like flowers and pink dahlias. Dahlias are blooming now in abundance. They come in all shades and sizes. They are our Easter flower.

A Baptist church in Paterson, New Jersey, sent us a Christmas gift of twelve dollars. I was so happy and pleased to think that they should love us so much. With the money I bought two pictures for the two largest dormitories. One of Hofmann's "Head of Christ" (when a boy) for the little boys' dormitory and the other, "The Light of the World," for the larger boys' dormitory.

This year we are trying a new scheme for our Sunday school. Formerly the Sunday service and classes have always been held here in the school building among the boarding pupils only. This year we are taking the boys to a nearby church and following the program of the Sunday school of that church. We want the boys to get accustomed to going to church, a Protestant church, and get to love the good things of our services. They also meet Christian girls, sing happy

songs, etc. As we approached the church yesterday one of the new boys said that he couldn't enter the church. He is one of the larger boys, too. Mr. Williams told him not to be afraid, that nothing harmful would happen to him. Mr. Williams also remarked that we sometimes visited his church, the Catholic Church, and that we were not harmed. He finally entered.

We have two sons of the editor of one of the daily papers in our school. One of the boys was saying that yesterday was the first time that he had ever entered a church of any kind. His father and mother are separated. The mother is a Theosophist, the father an Atheist, the boys follow in the father's belief while the little ten-year-old sister is an ardent Catholic.

One of the boys who left last year to attend another school is back with us again. His past year's experience did him no good and, no doubt, a great deal of harm. As I was leading the hymns yesterday for this Sunday school of two hundred it did my heart good to see him singing with all his might the hymns that he had learned in his former years. How I could philosophize about this general subject of hymn singing! There's nothing like it! And there is nothing so painful as the wrong kind of hymn singing, is there?

The Joy of Being the First "To Tell"

By ANN MULLIN

ONE of the joys we have is telling non-Christian women in India about a God who cares, about a Savior who honors women, sympathizes with them, has as much care for them as for men. During the month the Bible stories we have told have shown that love. When Esther bai and Sosan bai had finished one such story a Hindu woman told her experience. She said that when her tenth child died, the only child left after the death of nine others, and when her husband also died, she thought she had no one anywhere who would help her, but in a very wonderful way God did help her and gave her peace beyond measure. She said, "I do believe in your God. I believe he cares for me. I have found him worthy of my faith and trust."

When a mother living in the same village lost her only child she turned to the Bible woman for comfort and advice. She remarked, "Whatever you say for me to do, I'll do." The Christian woman had words of comfort for her which no non-Christian could give.

A Bible woman was working alone when a Hindu bai asked her to sing. She told her that she had been singing alone until her throat was tired. The non-Christian woman replied, "I will sing with you." This she did, and helped by going to other homes and singing with the Bible woman.

In a village where we had good audiences and good sale of books, we saw an unusually clean, bright boy at the edge of the group of people. We asked him if he wanted a book. He replied, "I cannot read." He said that he, a *chamar* (low caste), went to the government school in the village only once. The teacher (a Hindu) whipped him and told him to never come again. Regardless of his caste he would doubtless make good if he only had a chance.

In the same village we watched a man worshiping. We had just finished evangelistic work on the porch of a house when an elderly man came along carrying a basket. He stopped at a small stone idol under a tree not far from us. He put incense sticks near the image and threw *ghi* on coals of fire. He then put up a few small flags and a trident near the idol. Then he broke open a cocoanut, offered that, cakes and sweets. He bowed before the idol, muttered some prayers, then had a priest give the cocoanut, sweets and cakes to children near him. I was told that he was giving a thank-offering to a goddess because people in his home who had measles had recovered. He hoped, too, that the goddess would protect others from taking the disease.

The Hindus celebrated a religious festival recently at some small temples not far from our bungalow. Hundreds of Hindus

bathed in a lake near by, then took water to pour on the idols. I was told that the Hindus must have their homes clean and must bathe early, otherwise they would be called Ceylon monkeys. I inquired what the women who observed purdah would do, as it seemed all Hindus were supposed to bathe in lakes. The reply was that some would go to a lake at three or four o'clock in the morning, before daylight, others would have to stay at home. Near the temples temporary shops had been put up at which *pan*, flowers, sweets, pictures, and toys were for sale. At least 200 beggars sat near the road.

In a village recently a woman who came to hear the phonograph was carrying a boy, ten or twelve years of age, astride her hip. Binsaba bai asked why he could not walk. The mother replied that he was afraid. About that time the boy exclaimed, "I don't want to listen, I want to run." He climbed down and ran as fast as he could. It is unusual for any-one but small children to be afraid.

As part of the evangelistic campaign four groups of Christians are showing magic lantern pictures at least once a week in the city and in villages. I am a member of one group and assist by lending my car and driver, by playing my phonograph and selling books. Women are always part of our audiences.

The Christian women are having a part in the special Pentecost program. This month special committees of women have been visiting the women. According to location of homes the Christians have been divided into four groups for cottage prayer meetings. The prayer meetings are being held on different evenings so that it is possible for people to attend all four each week. Many of the women attend these meetings. The Bible women and the four committees of women have not only made social calls but have explained the meaning of the special Pentecost program to those who did not understand it and have encouraged all the women to attend the services on Sunday and the prayer meetings, to have family prayers regularly, to be more quiet when in church and to visit and serve more. These are the aims for the whole church for this month. The women are being encouraged to make more use of opportunities to tell non-Christian women about the Christ. Some of the women have done volunteer evangelistic work with us in the villages.

Margaret K. Long School Celebrates Anniversary

The Margaret K. Long Girls' School in Tokyo, Japan, celebrated its twenty-fifth anniversary on March 26-28, 1930. Founders' Day at the school is really November 1, but because President Hirai is now making definite plans to come to the United States in the early autumn to attend the Washington conventions, the celebration was held this spring. A full account of the occasion, with a number of splendid pictures, reached headquarters just as this issue of *WORLD CALL* is going to press, and will be given in the July number.

What, Where, When and How

A Guide to the Use of Missionary Materials and Methods

Vacation Schools

HERE are many of the World Friendship Texts which form excellent bases for vacation school work. Where they are not used as the basic text, they can be used as source material, for stories, games, descriptions, etc.

A new book, written especially for vacation school classes has just come to our attention. It is *Adventuring in Peace and Goodwill*, by Annie Sills Brooks—a ten-day vacation church school course. It has in it many of the things we have wished to find in such a course, stories, activities, lesson outlines, and best of all the attitude, that Peace and Goodwill are not for nations only but are a part of the everyday life of every child in all his home and school relationships.

Others Have Done It

So often the groups which are doing interesting things are not known and their experiences are not available for other groups. We are glad this month to publish the account of the project done by one of our Oklahoma church schools (First Christian Church, Shawnee, Oklahoma). We feel that the account will be of interest not only to those who want to do the same thing but that it will be inspiring to all those who want to do *something*. We wish there had been pictures of some of the things that were done, but the word-pictures given in the description are most helpful.

A most interesting project carried out by the Christian Endeavor societies of California recently, will be found described in July WORLD CALL. Miss Bessie Preston, under whose direction the work was done, sent pictures of the models made and these will be found also in the July number.

An Experiment in Vitalizing Missionary Education

Because we felt a need of deepening our missionary zeal, and of making our missionary fields seem very real to our people at home, we decided to work out a series of displays representing the ten countries in which our brotherhood is engaged in missionary activity. The various missionary organizations of the church divided the work among themselves and, working cooperatively, produced a splendid exhibit which was used in a final mission festival which we called a "World Tour." Later the exhibits were used again as table decorations at our World Fellowship Breakfast at the State Young People's Conference. The results were all that could have been expected.

Each group responsible for an exhibit made a careful study of "their" country, its people and its problems, especially as related to our own mission sta-

tions and workers. Then they presented in concrete form the most characteristic scene they could find, something very directly associated with our mission work in that country.

What picture does the name Tibet bring to your mind? Precipitous mountain ranges, inaccessible trails, dangerous streams, missionaries crossing on a rope bridge far above a roaring torrent? Sure! That is just the scene we portrayed. Tiny celluloid dolls of the penny variety appropriately dressed (natives painted brown) clung to the sheer mountainside on narrow trails and a missionary on a rope bridge hung perilously above the roaring torrent represented by crinkled silver paper. The foundation for the range of mountains was made of heavy cardboard and covered over with salt and flour dough and later painted correct colors. Trees were stuck into the dough while soft, as were the posts for the rope bridge.

China? Why, a walled city with rickshas, wheelbarrows, camels laden with rice coming in toward the gate, the market place and some Chinese buildings, but in one section of the city a mission compound with the church, the school and the hospital occupying a prominent place.

Africa? Bolenge on the Congo River! The buildings of the mission station, native mud huts in the distance, palm trees and other tropical scenery including bright flowers, lions, elephants, snakes and alligators in the jungle, the missionaries and the natives about the village in Christian attire, the natives near the mud huts in a decided state of undress. That's Africa! But it would not be Bolenge without the boats in the river, so a most excellent model of the S. S. Oregon is anchored at the pier and "dug-out" canoes and a motor boat are coming to port.

Jamaica and Porto Rico are low-lying islands covered with grass and palm trees and dotted with little white churches. South America is represented by a good-sized model of the Allen Stone School Building and campus; Mexico by a Mexican village. India has a typical background of jungle with wild animals, relieved in the foreground by splendid models of the Burgess Memorial School, the Damoh Hospital and an Indian Church. The Philippine Islands attracted much attention because of the "active" volcano (aroused to "action" by the burning of incense) and the na-

tive houses on "stilts" surrounding a beautiful little stone church. Japan was most beautiful of all with its masses of trailing wistaria, its mirror lake crossed by an artistic bridge, its rows of cherry trees in full bloom, and the quaint Japanese themselves in characteristic poses.

There was not a thing about the whole project that might not have been done by any church. The expense was almost nothing, the dearest item being a pound of modeling clay for the animals, at forty cents. The models were all made from the backs of advertising posters. Much "grass" was cut from inexpensive crepe paper and a riot of flowers was easily made from scraps of paper of many colors. The cherry trees were sprigs of spreading cedar coated with thin glue and dipped into finely cut paper of two shades of pink. Pine trees were made from small sprays of artificial fern. Our resourcefulness was proved conclusively when we found five different ways of making the trees stand erect.

The public display or "World Tour" with its stopover in China for a Chinese play and real Chinese refreshments served with chopsticks, made a real contribution to missionary education. But by far the greatest educational value was derived by those children, young people and adults, who worked out the projects in their groups. We all feel a closer kinship to those of other lands and a much keener interest in the work of our brotherhood around the world.—AGNES F. HENDERSON, Educational Director, First Christian Church, Shawnee, Oklahoma.

Laboratory School for Workers with Children

Something new in the way of Leadership Training is being initiated this year through the cooperation of the Educational Division of the United Christian Missionary Society and the Christian Board of Publication.

July 14-26, there will be held at the Downey Avenue Christian Church, Indianapolis, Indiana, a laboratory school for workers with Beginners, Primary and Junior children.

The attendance will be limited so that actual practice teaching under supervision can be done. There will be class periods, work with the children, study, conference and recreation periods. Two credits (I. C. R. E.) can be obtained in each age group.

Write for further information.

Send For These Catalogues

New Catalogue of the Missionary Education Movement giving many materials suitable for Vacation School work.

Folders on Missionary Education materials for Vacation Schools.

Friendship Press Catalogue.

Bulletin II—No. 6

Address all inquiries to the Missionary Education Department, Missions Building, Indianapolis, Indiana.

Speaking of Books

The Effective Christian College

THIS is one of the few books—all of them of recent authorship—in this particular field. There has been no end of books in the field of education in general and there has been also a large number of books written in the field of religious education in particular, but strange as it may seem there are very few books which deal with the place and function of the Christian college. The greatest value of this volume by Laird T. Hites is that it is pioneering in an unoccupied field.

As one goes through the contents and observes the chapter headings such as "Religious Backgrounds of the Christian College," "Religious Functions of the Christian College," "Student Backgrounds Which Hinder Achievement," "Teaching Religion as Content and Knowledge," the appetite is whetted for something stimulating and refreshing. One is led to believe that he is to find something new—something he has been longing to find. But a perusal of the volume is not so satisfactory. There is a feeling of disappointment when one has gone through its pages.

The author has rendered a genuine service in pointing out the weaknesses of the so-called Christian college, the handicaps under which it is compelled to work, and the need for something better. He also has made a contribution in setting forth the distinctive place and function of the Christian college. His apology for the teaching of religion is excellent. However, the volume is too full of platitudes; there is too much preaching. It lacks the solidity which comes from careful research and the use of the survey method. There is at hand a vast amount of material which has been gathered by the Council of Church Boards of Education, by the various boards of education which cooperate with the Council, and by other affiliated agencies, which bears directly on the questions which are discussed in this volume, but of which the author seems unaware. The thesis would have been greatly elucidated and strengthened by the use of this factual material. Particularly helpful would it have been to show what is now being done by certain Christian colleges along the lines advocated by the author.

There is a pressing need today for the formulation of a new apologetic for the Christian college. New arguments, new reasons, new justifications must be advanced. The old arguments and reasons have lost much of their force. Many of them are no longer valid, and it is needless to say that no such apologetic can be formulated by a prior reasoning, deductive logic or ex cathedra statements. The new apologetic must rest upon ascertained facts through scientific studies and surveys and must have back of it



and underneath it evidences and concrete experiments which are beyond reasonable dispute.

This volume by Dr. Hites is a worthwhile book and we commend its reading. There are many excellent suggestions in it, of which all who are working in the field of religious education should be aware. But the volume which will contain the new and convincing apologetic for the Christian college is yet to be written.

—H. O. PRITCHARD.



—A. M. Collins Mfg. Co.

Books Reviewed in This Issue

THE EFFECTIVE CHRISTIAN COLLEGE, by Laird T. Hites. The Macmillan Company, New York.

HYMN NIGHT SERVICES, by Alma Newell Atkins. Powell and White, Cincinnati. \$1.00.

PENTECOST DAY BY DAY, by Bruce S. Wright. Abingdon Press, New York. \$0.75.

GOD'S CANDLE, by John Oxenham. Longmans, Green & Company, New York. \$1.50.

THE CHRISTIAN FAMILY, by George Walter Fiske, Abingdon Press, New York. \$1.25.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Suggestions for Church Night Services

THESE are days when pastors, directors of religious education and leaders in young people's work are searching everywhere for excellent material for church night services for groups of young people. To all such may I commend with heartiest approval the new book, *Hymn Night Services*, by Alma Newell Atkins.

This book is exactly what its title indicates—group of some twelve hymn night services to be given by young people in connection with the evening church service.

It contains a mine of rich source material for pastors, directors of religious education and leaders of young people who are looking for attractive and interesting church night services for groups of young people.

—CYNTHIA PEARL MAUS.

The Menace of the Movies

A SERIES of five articles has recently been written by Professor Fred Eastman on "The Menace of the Movies." In these articles the author makes a scholarly study of one of the most serious and urgent problems confronting America today. He also makes some practical suggestions concerning the solution of the problem. The urgency and seriousness of the problem demand that every minister inform his people concerning it. These five articles may now be secured bound in a single folder.

—M. E. SADLER.

Helpful Books

God's Candle, by John Oxenham—1929. An intimate study of the reactions of certain characters through the tragedy of the crucifixion. A reading of this book will help one to know why the spirit of Christ moves and reigns in the hearts of men even until this day.

The Christian Family, by George Walter Fiske of Oberlin College. This volume emphasizes the fact that it is the Christian home that lies at the heart of Christian civilization and that the Christian family is essential to the development and the maintenance of the Christian character. A most helpful and suggestive volume for the use of parents and teachers.

Pentecost Day by Day, by Bruce S. Wright. A series of devotional studies filled with the atmosphere and purpose of Pentecost and especially suited to the use of the home when the family assembles for devotion. Although written for the fifty days between Easter and Pentecost these "Day by Day" messages should be carried in the heart through the entire year, that the contribution of the Holy Spirit in the life of a tumultuous age may be realized.



T H I R D
C H R I S-
T I A N
C H U R C H, Indianapolis, Indiana, has the distinction of having the largest attendance on Easter morning of any church in the brotherhood. It is interesting to note that H. B. Holloway, office manager of the United Society, is the superintendent of this live school.

In the ten-minute chapel service each morning at headquarters there is usually a different leader for each day, often one of the preachers of the city. Just preceding Easter, B. R. Johnson of the Downey Avenue Church, conducted a series of devotional talks for four mornings and following Easter, Ephraim Lowe of the Olive Branch Church brought the messages for four succeeding mornings.

Our sympathy is extended to Miss Elizabeth Jameson of the benevolent department of the United Society in the death of her father, George W. Jameson, of New London, Missouri, after a long illness.

Recent callers at headquarters were Mr. and Mrs. David Watts, Miss Gertrude Shoemaker and H. C. Hobgood, all home on furlough from Africa. Mr. and Mrs. Watts were accompanied by Luell, a sturdy youngster two years of age. The twin brother, Delmar, did not survive the serious illness which attacked them both a year ago.

A meeting of the deans of the summer conferences was held at headquarters in May to make final plans for the sixty-one conferences to be held this year.

A meeting of the joint executive committee on Negro work, composed of five Negroes chosen by the National Convention and five from the administrative office of the United Christian Missionary Society, was held at the United Society headquarters in Indianapolis recently.

This group holds four meetings a year to discuss home mission work connected with our Negro churches. J. B. Lehman, president of the Southern Christian Institute, Edwards, Mississippi, is chairman of the committee, and H. L. Herod, pastor of Second Christian Church, Indianapolis, is secretary.

This committee has arranged for the national convention of Negro churches to be held in Cleveland, Ohio, August 25-31.

Between visits to Florida Christian Home and Southern Christian Home, Atlanta, F. M. Rogers, head of the benevolence department of the United Society, was stricken with ptomaine poison while en route and quite ill for a time. How-

ever he was able to attend the Texas convention and later stop at the Dallas Homes before returning to Indianapolis.

C. M. Yocom, acting head of the foreign department, and Alexander Paul, oriental secretary in the department, have recently been to Hartford Seminary for a conference with the faculty and students of the College of Missions. It is a small but select group of students. We have pride in the fact that President Charles T. Paul is head of the Latin America department of the College of Missions and the Kennedy School of Missions; Professor C. H. Hamilton is teaching in the China depart-



Mr. and Mrs. George E. Ritchey, Elizabeth and Catherine

After serving seven years in Nanking, China, in the agricultural department of the University of Nanking, Mr. Ritchey is now in agricultural work under the United States Government, and located at present at Gainesville, Florida. Mr. Ritchey finds time to serve as superintendent of the Sunday school and Mrs. Ritchey has charge of the primary department.

ment, Professor A. F. Hensey in the Africa department, and Dr. George W. Brown in the India department.

Word comes of over 1,200 baptisms in the Moniaka field, Africa, last year as against a little over 400 for the year before.

A familiar name in our brotherhood is that of Mark Njoji, pastor of the church at Bolenge, Africa. We rejoice to hear that a new house has been erected for him on the Bolenge Station and paid for by his friends there—a parsonage if you please.

We have heard much of Joseph Clark, a missionary of the American Baptist Mission Board, living just south of Bolenge on Lake Ntando. While on a visit to our missionaries at Bolenge in March he passed away suddenly and without pain while seated in his deck chair,

just four days before he was to celebrate the fiftieth anniversary of leaving home for Congo. His daughter, who lives in Chicago, is the first white child born in Congo who lived.

Modern methods of transportation are being felt in missionary circles. Mrs. Marion Duncan writes from Batang, Tibet: "Our letter mail is much better than it used to be. We now receive mail in within sixty-five days of the time it was sent whereas formerly it took at least three months. Another thing we are thankful for," she continues, "is the absence of robbers. When we first arrived here last August, I was almost afraid to go to bed because of them, and many times was awakened by the sound of guns, almost under our bedroom window. But now the arrival of more than 300 Chinese soldiers has scared the robbers evidently and they are now 'lying low' waiting to see what is going to happen. In the meantime we are thankful for peaceful nights. May they continue."

Miss Laura Lynn Major of Luchowfu, China, looked in on the WORLD CALL office during a recent visit to headquarters. She is rapidly gaining in health following an illness of several months.

The United Society family has been concentrating its attention these last months before the close of the missionary year on Pentecostal Sharing. Close to 800 churches or organizations have signed the Pentecostal Sharing card to date, signifying the intention of making an increase of \$100 or more in their missionary giving this year.

Miss Florence Carmichael taught primary methods in a recent interdenominational vacation church school institute held at the Roberts Park Methodist Church in Indianapolis.

King Albert of Belgium has recently highly honored three of our missionaries of Bolenge, Africa. On his birthday he conferred the honor of "Chevalier de l'Ordre Royal du Lion de la Belgique" on Herbert Smith, Dr. G. J. P. Barger and W. H. Edwards. This is a distinction of which these missionaries have every reason to be proud.

A short time ago King Albert and Queen Elizabeth of Belgium visited the Belgian Congo and spent some time at Bolenge. They were especially delighted with the plans that have been made for the development of the Congo Christian Institute under the direction of Herbert Smith; with Bolenge hospital and the work that is being done by the native medical assistants under the direction of Dr. Barger, and with the industrial work under the direction of Mr. Edwards. Because of the connection of these three men with these outstanding phases of the work at Bolenge and because of their long service in the Congo, the King has extended this honor.

Station UCMS Broadcasting

News Items That Point the Trend of the Day

FOURTEEN million Bibles and Testaments were sold in the United States last year, according to statistics of the American Bible Society and leading Bible publishers. The estimated total for 1929 purchases for the world is 36,500,000. Since October when the revised Episcopal Prayer Book was published, one and a half million copies of the Prayer Book have been sold, according to figures gathered by the National Association of Book Publishers.

One reason for the large sales of Bibles is the modern church teacher's insistence on each member of the household having his own Bible. The old tradition of one family Bible is passé. A wide variety of editions and prices are now available, children's Bibles, reference Bibles, beautifully illustrated editions. A recent innovation in Bible publishing is the substitution of colored bindings, rich reds, purples and blues, for the somber black which was considered the only suitable binding for so many years. Another striking change is brought about by the use of bold face type in some editions, which is considered more readable than the lighter types.

Dr. Macfarland Resigns

After considering the report of the sub-committee which was appointed (with Bishop McConnell as chairman) to consider the resignation of Charles S. Macfarland as General Secretary of the Federal Council of Churches, the Administrative Committee, at its meeting on April 25, decided to request Dr. Macfarland to continue in his present position until January 1, 1931, at which time his retirement will become effective. The highest appreciation was expressed by the members of the Committee for Dr. Macfarland's distinguished service over twenty years.

Church Papers

Austin Theological Seminary, at Austin, Texas, is probably the first theological institution in the country to dignify the church paper with a lectureship covering its problems and possibilities. David M. Sweets, editor of the *Christian Observer*, one of the historic periodicals of the Presbyterian Church in the U. S., delivered the lectures this year, using the general topic, "Enriching Your Religious Outlook: A Study of the Church Paper." The subject of the first lecture was "The Church Paper and the Pastor"; of the second, "The Church Paper and Church Officers and Organizations"; of the third, "The Church Paper and the Home."

In the Chicago Theological Seminary there is a chair devoted to the general field of religious literature, in which the church publications come in for considerable attention.

Chinese Bishops

The first Chinese to be elected a Bishop in the Methodist Episcopal Church is Wang Chih Ping, whose elevation to this office is the result of putting into effect the decision of the last General Conference of the Methodist Episcopal Church, allowing the conferences in Asia to choose their own bishops. This is understood to be the first time in the history of the Methodist Episcopal Church that a bishop has been selected by any other body than the General Conference. The new step has been taken in order to allow the oriental churches a larger opportunity in determining their own policies.

Along with the distinguished Chinese, an American missionary who has rendered many years of service in China was also elected to the episcopate, John Gowdy, who was for several years the president of Fukien Christian University in Foochow.

Understanding

Those who have not been keeping in close touch with developments in the South will be surprised to learn that no fewer than sixty colleges are now giving courses on race relations, either by that name or in connection with the work in the social sciences. The Commission on Interracial Cooperation, with headquarters in Atlanta, which is responsible for these figures, is a body of white and Negro leaders who are jointly seeking to secure a better understanding between the races and larger opportunities for the Negro. In addition to the regular curriculum courses, there are also frequent speakers in many institutions on race relations, some of whom have addressed as many as ten thousand students in a single year. Voluntary discussion groups on the subject are also being organized frequently, especially by the student Christian Associations. Annual prizes for the best essay on "Justice in Race Relations," written by a college student, are also offered by the Commission on Interracial Cooperation.

Starving

Cannibalism and murderous Moslem raids were added to the horrors of starvation and typhus in the Kansu Famine region of Northwestern China, according to the vivid eye witness report of G. F. Andrews of the China Inland Mission, representative of China International Famine Relief Commission. He tells of deserted cities, inhabited only by homeless, starving children, of a great mass migration westward from the famine lands, and roads blocked by bodies of the dead who had fallen by the wayside during the exodus. He described trees

denuded of their bark, by the emaciated fingers of starving men—typhus victims left unburied in their beds. He wrote that cannibalism was so common that no one any longer took notice of it, and that more than 2,000 persons had been killed in two hours of a single Moslem raid.

Africa

The European population of Congo Belge continues to augment at the rate of about 3,000 persons per year. On the first of January of this year the population was 23,275. There were among others, 15,900 Belgians, 1,630 English, 17 Canadians, 33 Danes, 37 Norwegians, 83 Swedes, 464 Americans.

"Hats off" to Miss Agnes Savage, of Nigeria, who has qualified to become the first native West African woman doctor. She has just completed her medical course at Edinburgh University, taking her final examinations with distinction. She is only twenty-three.

"Others"

The Lake Avenue Baptist church of Rochester, New York, with a membership of 2,700, supports 19 missionaries. How does it manage this? Every year for the past nine years it has given one-third more for missions and benevolences than for current expenses. Last year it gave \$45,600 under the latter head and \$62,012 for "others."

What is the Soul of America?

A \$3,000 prize contest for the best literary work on "The Soul of America" has been announced by the National Arts Club of New York. The object of which is to stimulate the writing of a work which will reveal the soul of America as distinguished from books in which the authors thoughtlessly praise or condemn the national character.

The award will be made by a committee of members of the National Arts Club consisting of William Allen White, chairman, Mary Austin, Hamlin Garland, Ida Tarbell and Henry Goddard Leach.

Under the rules of the contest, manuscripts submitted may be in any literary form—novel, history, poetry or critical essay—but only those presenting a constructive view of America, as implied in the title to be given the prize-winning work, will be considered by the committee. It is the feeling of those who are sponsoring "The Soul of America" contest that the post-war literature of the past decade has been given largely to magnifying national faults and to a cynical criticism of passing phases of our national life.

A Real Sacrifice

By MRS. A. HOMER JORDAN

A GENTLEWOMAN of kindly countenance entered a store in one of our large cities and said, "I have come to get the picture you ordered for me. It is the picture of 'The Lost Sheep' which Miss _____ had you order on approval. A telephone message this morning informed me that the picture is here."

Soon the clerk returned from the stock room with a beautiful reproduction of "The Lost Sheep," set in an appropriate gilt frame. The customer on seeing it exclaimed, "Oh, what a beauty! It is just what I want. I had one like this only not so large and while I was home on furlough before I did some social settlement work and our settlement house was so bare that I brought my picture down to hang on the walls so that our young people could enjoy the picture, too. The young men in the class that I taught, grew to love the picture as much as I did and when it came time for me to return to the mission field, I did not have the heart to deprive the boys of the picture so I gave it to them to keep.

"During my second term of service, I missed my picture so much. In fact I longed for it almost every day. So I decided that I wouldn't go out to the mission field again without that picture. I will soon return to the field and am getting my things together to take back, so I stopped in to look at your pictures and the clerk said that you didn't have a copy of 'The Lost Sheep' but that he would be glad to order one for me with the understanding that if it wasn't just what I wanted I need not take it."

As she stood there admiring the picture she said, "I know I will not be lonesome on the mission field this time if I have this beautiful picture to look at. I never knew that I could miss anything as much as I missed my picture during my last term of service. I guess it is extravagance on my part to satisfy a silly whim of mine and to spend money on a picture, when there are so many other things I could use that money for, but somehow it is easier to seek the lost sheep on the mission field when I have this picture to look at and I can make the story plainer to the native boys and girls when I can show it to them."

So pleased was she with the picture and with the thought of again possessing this thing she so ardently longed for, that she failed to consider the price. When she was told how much the picture cost, her expression changed at once and the radiance left her face as she said, "Six dollars, did you say six dollars? Somehow I didn't think about it costing that much, but of course such a good reproduction and set in such a beautiful frame would cost six dollars but I just didn't think about pictures costing so much. I have sacrificed some things that I really need to take back to the field with me and

saved out three dollars because I thought the picture would probably cost that much. The other one cost two and a half but of course this is much larger. But six dollars! Oh, that does seem so much to pay out to satisfy a whim. And in the face of a cut in budget, too! Oh, I want that picture so much but six dollars would do so many things on the mission field. And a cut in budget means we will be deprived of so many little extra things that are really essential in our work on the field and we missionaries feel the need of these things so much that in order to have them we pay for lots of things out of our own salary. Of course the people at home cannot realize just what a cut in budget means. We are always handicapped because of lack of equipment, but a cut means doing without many essential and vital things."

As she said all this the consecrated worker looked at the picture with longing eyes and touched it lovingly. Finally after studying it seriously and no doubt, praying silently over the matter, a look of determination came on her face and she said, "Well, I am sorry that I had you order the picture for me but I just cannot take it. I did think I just couldn't go back without it but I guess I'll have to. I have the picture in my memory and I can see the picture as the Gospel writers give it to us in the New Testament so I'll just look for the lost sheep in Africa. You sell it if you have a chance but just before I sail if I can possibly spare six dollars I'll come in again and if it is still here I'll take it. But don't count on it." With a word of thanks to the clerk for ordering the picture and for her patience in waiting on her the missionary went out and as the clerk hung the picture back on the wall an interested stranger stood by, wishing that she had six dollars so she could give that picture to the one who wanted it so much. And many times since, the stranger has wondered if the missionary ever returned to get the picture or if it was necessary for her to go to her field again without it.

No doubt there are many individuals and many missionary organizations that would have been glad to have bought the picture and made a present of it to the worker but they just didn't know. But this little incident gives us a peep into the heart of one of our representatives on the foreign field and gives us an idea of the sacrifices that our missionaries make. Perhaps we think we sacrifice when we give our money to support these workers but our sacrifice is not to be compared with theirs. We hear about a cut in budgets and we shake our heads and say, "Too bad, too bad." But the missionary feels the cut going right to his heart and says, "What a tragedy, to put opportunities into our paths and then tie our hands so that we can't grasp them!" If you could have seen the longing and the pathos

that was expressed in the face of that missionary and could know the struggle that went on within her heart as she made her decision you would understand in a small way what a real sacrifice means.

An Unbiased Statement

A translation of the Report of the Provincial Superintendent of Education for Anhui Province, China, after his inspection visit to Wuhu Academy.

THE Wuhu Academy is located on Phoenix Hill and has a large campus. The school buildings are adequate. The equipment of the school is in good order and clean. The books in the library and the laboratory apparatus, while not extensive, nevertheless are well selected.

The school was founded by Z. C. Beals and the work was continued by J. Wharton. Through his twenty years of hard work, the school grew on a sound basis, both in the construction of school buildings and in the number of students. When the school was occupied by soldiers several times during the recent political changes, Mr. Wharton never left and through his constant efforts saved it from destruction. This year, when the battle of October 18 took place, the Wuhu Academy was in the war zone. When all the students escaped to the Wuhu General Hospital, Mr. Wharton remained to protect the school. This kind of enthusiasm and sacrificial spirit should be rewarded by the magistrate of Wuhu presenting him with a document showing our appreciation.

The Principal, Yuen Peh-tsiao, is enthusiastic in his educational work and has an honest and sincere spirit. Each member of the faculty is trying his best to do his whole duty. When I investigated the classrooms, the teachers were using right methods of teaching. The students work diligently, live simply, are serious-minded, and have no bad habits.

The school was reopened in the fall of 1928 by the Advent Christian Mission and the Christian Mission with the cooperation of the alumni. The financial support is not sufficient, but the faculty members have a good cooperative spirit, so the school has an unlimited opportunity for usefulness in the future.

The curriculum of the school is according to the regulations of the Central Government and the religious activities of the students are voluntary. There are six classes and the number of students is seventy-five. At the time of my investigation, sixty-seven students were present.

The rural primary school for the farmers around Phoenix Hill is supported by the faculty and students of the Academy. There are about forty students. The teacher, Miss Cheo Kuo-h-ying, a normal school graduate, supervises the students.

Our task is not to preserve the church, but to quicken it. The question is not whether the church is going to live, but whether it is going to be alive—"an habitation of God in the spirit."—John M. Versteeg.

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Colegio Americano Students at Cramer Church

By HUGH J. WILLIAMS

IN ORDER to acquaint the boarding students of the Colegio Americano with the different churches in Buenos Aires, Argentina, the teachers on several Sundays through the past school year took groups to various evangelical churches in the city. In the picture, Mrs. Winifred W. Williams, living link of the Central Church, Lexington, Kentucky, is standing at the extreme right. The man second from her left is Señor Raúl Cardoso, a Bolivian, who after completing his primary and secondary education in a mission school in La Paz, Bolivia, came to Argentina for his university work. He has lived in the Colegio Americano building for five years, assisting as a monitor, then as gymnasium teacher and scoutmaster, later as professor of Spanish and shorthand. He has completed his university work and is now the head of the commercial department in the Colegio Americano as well as teaching several courses in the national secondary department.

Most of the boys in the picture come from ranches on the Argentine pampas. Some are from the smaller cities and towns. The past year there were fifteen different nationalities represented in the school, for Argentina is the great land of immigration now that the United States has closed its doors against so many nationalities. The most of the boys in this group are Argentine born,

but among the parents are Argentines, Uruguayans, North Americans, Italians, Spaniards, Britishers, French, and Waldensians. Argentina is now the great melting pot of the world's races, and Christian Missions have a great opportunity to help leaven the mass' of populations which flock to this pleasant land from the four corners of the earth. The Argentine government is trying to cope with the educational needs, but there never has been a sufficient number of schools, par-

ticularly in the rural districts and smaller cities. Many communities have not even a Roman Catholic church much less a congregation of evangelical Christians, and of evangelical schools there are a mere handful. There are only two evangelical schools in the republic which offer the complete secondary course. The Colegio Americano tries to serve not only the Argentine boys who come to its doors but also the children of American and British parents who wish to have school training in English to enable them to go on with their studies in the States at high schools and universities. More than one hundred boys and girls of Amer-



Colegio Americano boys at Cramer Church, Buenos Aires

—H. J. Williams.



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Let us make Children's Day the greatest day of the church this Pentecostal season.

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UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building
Indianapolis, Indiana

ican and British parentage are in the school now, studying not only the three R's in English but also getting the advantage of instruction in the Spanish language and in Argentine history and geography by nationals whose native tongue is Spanish.

At present Mr. and Mrs. Hugh J. Williams are in charge of the boys' dormitory, which is in the main school building. In addition to administrative and classroom work Mrs. Williams teaches in the Instituto Modelo, the training school for women workers which the Disciples conduct jointly with the Methodist Mission. Señor Feliciano Sarli, one of our Argentine pastors, continues to do effective work as the teacher of religious educa-

tion classes in the primary and secondary departments. J. D. Montgomery, pastor of the Cramer Church, is recording secretary of the board of managers of the school, and Miss Ruth E. Fish, principal of the Instituto, is also a member. With its present enrollment of nearly three hundred boys and girls the Colegio Americano is greatly restricted for space. Two rented buildings are in use, but quarters are crowded and there is little room for expansion. We do our best work in character building with the boarding students, but the limit has been reached. A new property has been purchased just outside of the capital, and funds are being secured for the erection of suitable buildings on this new site.

The Burdens and Blessings of Industry in China

By STELLA TREMAINE

DURING the China New Year vacation we had some visiting missionaries in Wuhan and we took them to see some of the interesting places here. We first visited the cotton mill. Here the cotton comes in raw from the fields. It is ginned and spun into thread for weaving. There is no weaving in the mill, but the thread is carried off to homes and woven in handlooms run by hand and foot power. We entered the spinning mill, and were greeted by the roar of machinery. Perhaps factory workers become accustomed to that roar, but I doubt it. I have always felt when I visit a factory of any kind that the machinery is not only grinding out material products but is also grinding human life.

Here were the great belts whirling and the wheels whizzing, all unprotected, just a slight false movement or a slip of a worker and he would be jerked inescapably into the merciless machinery. I have been told at the hospital that very few days go by that they do not get some emergency case, an accident from the cotton spinning mill.

The dust from the spinning hung in great festoons from the rafters overhead, and the fine, dust-like fiber has settled in a kind of film over the clothes and black hair of all the workers. Here is a woman tending a machine and near her in a basket, on a pile of cotton waste is her nursing baby, for twelve hours a day breathing the dust-laden air.

We go to the second floor and the place is full of children. There are only a few grown men and women to carry heavy baskets full of empty spools and to keep the little wretches driven to their work. Some of the children are so little that we think they surely have followed their mothers or older brothers and sisters who are working. We ask the guide about the hours, the wages and the age of the workers. He tells us that they work in two shifts, one from six in the morning to six in the evening and the other from six in the evening to six in the morning. The machinery never stops and there are just as many children at night as in the day. Mothers may carry their babies to work

but children who can walk are not allowed to come in except for work. They take children at five years old, their little hands can push off the waste cotton that clings to the spools. Little fingers can splice and knot the broken threads. Every worker, when he enters the factory, receives one dime a day. Those who are older and can do more work are advanced a few cents a month until they receive four dimes per day, which is the maximum for common workers, only foremen and women receive more. Children may work there five or six years before they receive four dimes a day. They work twelve hours and bring their own food.

We formed quite a diversion as we walked through, quite a number of the children followed and stared at us, some even stopped their machines to follow us; then a forewoman came running down the aisle shouting, "Get back to your work," and they scattered like frightened sheep.

I have always pitied the little eight- or ten-year-old boy or girl who walks in front of his father's heavy wheelbarrow with a rope over his shoulder pulling with all his little strength on the big load, but such children at least have the fresh air and sunshine, and can trot along free on the return journey when the father pushes the empty barrow, and the child can stop to watch a dog fight or anything of interest that comes over the horizon; but the factory child laborer is far more to be pitied. How long, how dull, how unceasing his labor.

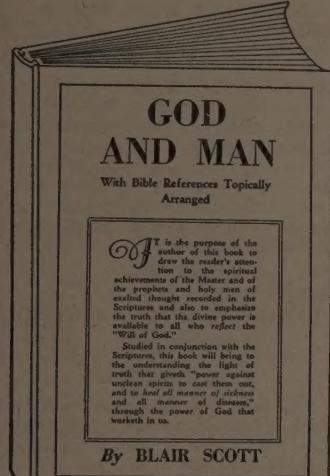
The industrial revolution is arriving in China. It means power, and power can always be a burden or a blessing to the weak. We need to be about our business that the hearts of the people may be turned to mercy and justice. Machines that can do the work of many men should mean the release of all children for play, for health and for school, not that they should become little slaves chained to a machine because they can be hired for less money than their fathers.

I have small space to tell you about the model prison. The head of the prison himself came out and escorted us about the place, first taking us to the guest room

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and inviting us to be seated and have some refreshments. The prisoners are taught to be carpenters, tailors, printers, weavers, to make wicker furniture and to make firecrackers. Every cell has a window and the place is very clean, but I was startled by the clank of chains when two men went by who were chained together and one man had his two feet chained together with a chain not more than six inches long.

China is advancing faster than can be realized and it is within the power of the Christian forces of the world to determine whether that advance shall be toward good or toward evil.

Let us join together with a determination to do our utmost for the advance of the Kingdom of our Lord in all the world, that peace and righteousness and kindness may reign and that misery and darkness may be destroyed.

moving pictures related to temperance and agriculture.

The social hour following the lecture on the last night brought out the following facts: First, the Christian emphasis throughout the week made by far the greatest impression. Second, most of the young men had received their first introduction to Christianity. Third, all present were enthusiastic in their desire for further opportunities to get together in such groups to sing gospel hymns and learn more of Christ. Some of the young men were seen copying the words of the hymns the first night and several hymn books and Bibles were sold during the week. A large per cent of those who attended most faithfully during the week returned again on Sunday night and listened to Dr. Sone, a member of the Christian Church in Tokyo, speak for two and a half hours on "Science and Religion."

The wonderfully fine spirit of cooperation shown by the Fukushima pastors in preparing the programs, securing the speakers and conducting the devotionals, the support of the Fukushima newspapers in giving the project publicity, by the speakers, all of whom served without pay, by the Department of Agriculture in the loan of its moving pictures, and by the Christian Church in the use of its building, contributed greatly toward the success of this initial institute for young men engaged in farming.

The Latest Thing in Farm Relief

By IRA D. CREWDSON

THE conducting of an Institute for Farmer Boys in Fukushima, Japan, was attempted largely in the spirit of an experiment in trying to reach a small group of young farmers with the gospel in a rather intimate way and help them in a practical way at the same time. Letters were written to the leaders of Y. M. C. A.'s in several nearby villages asking them to choose one or two young men for the Institute. Personal letters were written to members of the Newspaper Evangelistic Association who live within "bicycle" distance of Fukushima. In addition to responses from these sources, others saw the announcement in the newspapers.

Eleven different towns and villages were represented by the thirty-one young men

who came one or more nights during the week. One man lived twelve miles away, so he arranged to stay in Fukushima all week in order that he might attend every night. Some of the men came by train but most of them on bicycles. We set our goal at thirty and thirty-one responded. The total attendance for the six nights was 224, including the speakers and those connected with churches co-operating.

The Institute program for each night was divided into three periods. The first was devoted to a devotional service conducted by one of the pastors of Fukushima City, the singing of hymns and a talk on some Christian subject. The second period was given to a lecture relative to agriculture and the third period to

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Graduates Tennoji Christian Kindergarten, Osaka, Japan

Both parents of two of the children are Christians; two have Christian mothers, while the mothers of several others attend Bible class. The teachers are all Christians. Rose T. Armbruster is shown in the center and the elderly woman at the left is the caretaker of the kindergarten.

Echoes from Everywhere

(Continued from page 50.)

ing through those exercises at 6:45 in the morning is an interesting sight.

RAY E. RICE.

Damoh, India.

Meeting at
Hazel Green

Our meeting at Hazel Green of one week closed with a result of forty-five confessions and two additions by statement. Nearly everyone of the confessions came from the young people. Baptismal service was observed Easter Sunday afternoon.

HENRY A. STOVALL, Principal,
Hazel Green Academy.

Hazel Green, Kentucky.

Converted by
A Movie

A few months ago Desh Pande, a young Brahman of Indore, went to see the moving picture "The King of Kings." It made such an impression on him that he decided to become a Christian. Fearing persecution he left home and finally arrived in Damoh by the guidance of our missionaries in Harda and Jubulpore. We found him to be educated and intelligent and after a short time we considered him ready for baptism and he became a member of our church. He is still learning more about Christ and seems very happy. As he knows something about medicine he is helping in the hospital in the daytime and in the evening he has charge of our reading room in the bazaar. We hope that he may become a fine Christian leader.

FAY E. LIVENGOOD.

Damoh, India.

Baptisms at
Mungeli

Christmas is always a happy day with our missionaries in Mungeli, India, and the celebration usually lasts for a week.

Damoh, India.

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Missionary Register

Missionaries Arriving From Fields

Dr. and Mrs. Victor C. Rambo, India.

Miss Jessie M. Trout, Japan. Sails from Japan, June 12, 1930.

Missionaries Returning to Fields

Mr. and Mrs. C. H. Smiley, India. New York, "S. S. Samaria," October 11, 1930.

Births

Son, to Mr. and Mrs. Harold E. Fey, Philippine Islands, April 6, 1930.

Christmas Day was especially noteworthy this last year because five children made the good confession, among them Douglas Moody, son of Mr. and Mrs. J. E. Moody, missionaries in Mungeli. Five others were baptized later in the week.

Orphans Accepting Responsibilities

The three orphanage boys who have been attending school at Yachow for the past three years have returned to Batang. We are using Wu Gwan Yao and Shao Swei Sen as teachers in the school and Shao Ji Sen, elder brother of the latter, as an assistant in the medical work.

NORTON H. BARE, M.D.
Batang, West China.

A Call For Movie Films

A N IMPORTANT movement affecting work in China has been the movement of the government to more closely supervise and control education. This movement together with the disturbed conditions has necessitated the closing of some schools. It may be distinctly to the advantage of the missions that the government rather than the missions themselves should bear the burden of the expense of education in all secular subjects in so far as the govern-

ment is able to take up the work.

There are other large areas of life which are not only open to missionary work, but which are calling for action on our part. There is no provision for clean amusements, athletics or playgrounds in most cities. The slightest provision of facilities along these lines results in a multitude of contacts. One tiny back yard was fitted up as a children's playground with a small amount of equipment. It has been so crowded not only with children for whom it was intended, but also with youths and young men that it has become necessary to make some change in the arrangements to prevent someone from being trampled on.

All facilities for entertainment and athletics are eagerly taken advantage of. Partly because of the extreme difficulty of learning the Chinese language so as to find any real ease and pleasure in reading, there is an extreme eagerness for pictures, both moving and still. We fortunately have an excellent movie picture machine, but do not have any films. Doubtless many readers of WORLD CALL could get occasional films very cheaply and send us. We could use them over and over. Advertising films, or in fact any except those which would be

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liable to have a definitely bad effect, could be used to advantage.

What has been said with regard to films would also be true with regard to phonograph records which people so often put aside and never use again. Wrap them up and send along.

Let me add a word about customs declaration. Send the things in small packages, state what the package contains, but instead of putting a valuation on them state that they are "Gifts for Church, of no Commercial Value." Always send by parcel post. Address, O. J. Gouler, Luchowfu, Anhwei, China.

The Last Page

"SPEAKING of viewpoints," mused the Friendly Critic as he looked up from reading the proof page of "Try This On Your Viewpoint," "have you heard the one about the preacher who was trying out for a church and preached on the text, 'The wicked shall be turned into hell'?" It seems there was a rich man in the congregation who just about ran things and he turned thumbs down on the applicant. The next man that tried out for the place happened to preach on the same text. But this time the wealthy man was pleased. "Call him," he advised. Folks were amazed. "Why, he had the same text as the other minister," they said.

"True," replied the man, "he preached that the wicked would be turned into hell all right, but he was sorry, and the other man was glad."

Yes, there's something in it.

Diary of a College Grad

June 23, 1929—Graduated today.
June 28, 1929—Looked for a \$10,000 job.

July 20, 1929—Looked for a job at \$100 a week.

August 9, 1929—Looked for any kind of a job.

September 2, 1929—Still looking.

September 23, 1929—Went to work for my uncle for \$75 a month.

"Jesus was a trouble maker," says William Lyon Phelps, "a challenging and a provocative nuisance. Many people hated him, many could not understand him, but nobody forgot him. Instead of giving explanations he aroused questions in people's minds.

"The world has been trying to live up to him, but for nineteen centuries we have still failed to catch up with him, because he is 10,000 years ahead of this present time. The most liberal, progressive and advanced thought and action today would be to go straight back to Jesus and imitate him."

"My papa's a bookkeeper," proudly asserted little Willie. "Yes, I know it," replied little Jimmie, "he borrowed a book from my papa."

"My little gurl," sez Ma Hopkins, "useter eat as high as fifty jelly beans a day, and you'd otter seen how fat she wuz. Now she smokes fifty ceeegrets a day and she's thin as all heck. We can't express our thanks for larnin' sich simpl method of rejuicing. She ain't but fourteen years old and she ways nigh on to fifty pounds and can ware the step-ins of our Angelina, what's ten this coming October. I red the ad in your good paper and wanna let you all no how glad we all are. The teacher sez she's under wait and wuz normal before, but no teacher nos as much as adz—so sez we all uv us."

The death of Arthur Twining Hadley, former President of Yale, while in Japan

on a world tour, removed a notable figure from American life. A memorable sentence from his last baccalaureate address should make us all pause and reflect as we consider the present age of scientific emphasis and materialistic achievement: "So to live and so to think that those about us will have more courage and self-sacrifice and larger and truer vision of what is required of man—these things are more important than all the scientific principles we can discover or all the material results we can achieve."

"Many people handle their lives as an untutored child toys with a violin. A human life, like a violin, has several strings which we call impulses. Each of these impulses is good and good for something if properly related to the others. But if we go at them as a child twangs at the strings of a violin, what a temporary and unsatisfactory noise do we make of living. We may amuse ourselves for a few hours of pleasure, but we will not enjoy that true self-expression called happiness unless we learn how to regulate our impulses under the laws of harmony. A life is an instrument to be played on, not to be played with."

—RALPH W. SOCKMAN.

If John Masefield should happen to be named Poet Laureate of England in place of the late Robert Bridges, he will be, beyond all shadow of a doubt, the first sailor before the mast, bartender and hobo ever to attain that exalted distinction. Masefield has been all these things. If he had not been he might not have gained the richness of experience which has helped to raise him to the front rank of living British poets. Certainly he would not have written those lines which are possibly the most quoted of all his verse:

"I must go down to the seas again, to the lonely sea and the sky,
And all I ask is a tall ship and a star to steer her by;
And the wheel's kick and the wind's song
and the white sail's shaking,
And a gray mist on the sea's face, and a gray dawn breaking."

"Now set the teeth and stretch the nostrils wide, for the 'smellies' are on the way," says the *London Times*. "Well may the American press hail the new device with the cry 'Perfumed Pictures permeate program,' for anyone who pauses to enumerate to himself how many things there are in the world that smell strongly, and who reflects that whatever exists can be filmed, will realize that life is to be lived more intensely than before. Every branch of a great industry will profit. The favorite drama of high life in large and splendid halls will take on a new lease of life when Lucullan banquets can be smelt, even if the day is still distant when a further invention makes the illusion of the film really complete by providing real food for the audience. A popular class

of film, that dealing with wild animals, has not found talking apparatus of any great advantage. But, with a careful selection of wild animals and a little skill in putting the audience downwind, unforgettable experiences should be created."

House Cleaning

Good-bye, battered desk, faithful writing desk, good-bye!
She is giving you, I trust, to a worthier than I,
And is putting in your place a contrivance from the shop,
An efficient business desk with a vast and shiny top.

Good-bye, battered desk! You were worth your weight in gold,
For your pigeonholes and drawers and your dusty shelves could hold
All my documents so well that with hardly any stir
I could almost always tell pretty nearly where they were.

Good-bye, battered desk! I shall miss you night and day.
Your supplanter has two slides and a pen-and-pencil tray.
And a lot of clever tricks, with a filing system, too,
Which inspires me with awe, and I don't know what to do.

Good-bye, battered desk! I shall mourn you late and long;
You have played a noble part in the History of Song;
You had just the proper breadth to accommodate my scrawl,
But on this unbounded waste, shall I ever write at all?

Good-bye, battered desk! Be as happy as you can
In a world where Woman jeers at the constancy of Man
To the shabby hat and coat and the blackened briar bowl,
Though he grips the true and tried with the fibers of his soul!

—ARTHUR GUITERMAN,
in the *New York Times*.

The *Morning Oregonian*, Portland, Oregon, has a clever cartoon on prohibition. The drawing shows a churchyard with the grave of John Barleycorn. Two slabs, one entitled the "Eighteenth Amendment," and one "Nineteenth Amendment," are holding him down.

Edgar A. Guest said: "To say I don't need the church is mere bravado. I needed it when my father died; I needed it when we were married and when our babies were taken from us, and I shall need it again, sooner or later, and need it badly. I am in good health now, and I could, I suppose, get along nicely for a time without a clergyman, or choir, or even prayer. But what sort of man is he who scorns and neglects and despises his best friend until his hour of tribulation?"